THE

JEWISH CHRONICLE.

(ספר זכרון)

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER]

No. 350—NEW SERIES.] FRIDAY, DECEMBER 10, 1875;—KISLEV 12, 5636. [PRICE TWOPENCE.

BIRTHS.

On the 2nd inst., at 52, Clarence-street, Oxford-road, Manchester, the wife of Mr. **SIEGFRIED GOTTSCHALK**, of a daughter.

On the 3rd inst., at 45, Milner street, Islington, Mrs. **SIMON DAVIS**, of a son.

On the 4th inst., at Claremont House, Arthur-road, Tollington Park, N., the wife of Mr. **S. ALEXANDER**, of a son.

On the 6th inst, at 112, Graham-road, Dalston, the wife of Mr. **JACOB VANDENBERGH**, of a son.

On the 6th inst., at 62, Wilson-street, Finsbury-square, E C., the wife of Mr. **WALTER L. PHILLIPS**, of a son. Friends and relatives please accept this intimation.—American and Australian papers please copy.

MARRIAGES.

On the 1st inst., by the Rev. Professor Prag and the Rev. Morris Joseph, **MAURICE COHN**, of 26, St. George's-square, Regent's Park, London, to **REBECCA**, youngest daughter of **LOUIS BENAS**, of 74, Upper Parliament-street, Liverpool.

On the 1st inst., at the Synagogue, Belgrave-street, Leeds, by the Rev. Professor D. M. Isaacs, of Manchester, assisted by the Revs. V. Rosenstein and J. Leverton, **ANNIE**, eldest daughter of **MOSES HARRIS**, Esq., of Leeds, to **ISAAC ASHER ISAACS**, Esq., of Manchester, second son of Asher Isaacs, Esq., of London.—No cards.

On the 8th inst, at 1, Bentinck-street, Cavendish square, by the Rev. the Chief Rabbi, assisted by the Revs. A. L. Green and S. Lyons, **GEORGE S. COHEN**, second son of Judah Cohen, Esq., of 40, Wardour-street, Oxford-street, W., to **CATHERINE**, eldest daughter of the late **JOHN FRANKS**, Esq, of 60, Wardour-street, Oxford-street, W.—Foreign papers please copy.

DEATHS.

On the 30th ult., after a few hours' illness from an accident to his hand, which ended fatally in Tetanus, **JOHN VAN GOOR**, youngest son of Chas. Coleman Van Goor, 9, Chippenham-road, Harrow-road, Bayswater, in his 8th year. Deeply lamented by his sorrowing father and family.—American papers please copy.

On the 2nd inst., at Amsterdam, after a short and painful illness, **JULIA**, the dearly beloved wife of **S. AUERHAAN**, Esq., and eldest daughter of S. B. Gomperts, Esq., 392, City-road; in the 22nd year of her age.

On the 3rd inst., at 20, Brunswick-terrace, Brighton, after a week's illness, **HENRY MOSES**, Esq., of 2, Park-square West, Regent's-park, London, in the 85th year of his age. Deeply mourned.

MRS. MORRIS HARRIS returns THANKS to her numerous friends for their kind visits, letters and cards of condolence received during the week of mourning for her late lamented sister.—103, Walworth-road.

MR. RALPH and MR. JACOB LAZARUS and SISTER return THANKS for visits, letters and cards of condolence for the loss of their brother, Samuel Lazarus, late of Melbourne.

THE Relatives and Friends of the late Mr. MYERS SOLOMON, of 40, Colebrooke-row, N., are hereby informed that the TOMBSTONE to his memory will be SET, SUNDAY NEXT, at the West Ham Cemetery at 2·30 p.m.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.

Works:—147, SIDNEY-STREET, MILE END

Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.

Established over fifty years.

HARRIS and BARNETT, MONUMENTAL MASONS.

Works:—1A, BEAUMONT STREET, MILE END, E.

Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence, 8, Raven-row, Mile End Gate, E.

Mr. Harris was 18 years with Messrs. J. Samuel and Son.

בגדי קדש לכבוד ולתפארת

R. ABRAHAM and SONS,
(Sons and Successors of the late VICTOR ABRAHAM),

Beg to notify to Jewish Congregations and to their Friends that they continue to SUPPLY EVERY REQUISITE for SYNAGOGUE ADORNMENT and Religious Requirement for which their establishment has so long been celebrated.

Among these may be mentioned the פרוכת, Curtains for the Ark; מכסות, Mantles for ספרים;חפות, Marriage Canopies; also טלתים Scarves, &c., plain or embroidered in Gold or Silk, in chaste and artistic style.

Designs and Estimates submitted on application to R. Abraham and Sons, Naval and Military Embroiderers, &c., Contractors to Her Majesty's Government, 5, Lisle-street, Leicester-square, W.

N.B.—Masonic Aprons, Jewels and Regalia in every degree, wholesale and Retail. Lodges and Chapters fitted up.

PROPOSED NEW WEST END SYNAGOGUE.

AN APPEAL is earnestly made to the liberality of the Jewish public for contributions towards the erection of a synagogue in the West-end of London, within about a mile westward of the Great Western Railway Station at Paddington. The urgent want of such a synagogue has long been felt, and the district which it would more immediately serve is becoming rapidly populated by members of the Jewish community. This fact is sufficiently evidenced by the support which has thus far been accorded to the proposed synagogue, donations to the amount of about £5,000 having already been subscribed. A further considerable amount is, however, absolutely indispensable, and it is hoped that the Jewish public, who are characterized by their readiness at all times to promote the foundation of places of worship according to the rites of their ancient religion, will respond with their wonted generosity to this appeal.

Donations in aid of this object will be thankfully received by any of the following gentlemen:

Maurice Beddington, Esq., 91, Lancaster-gate
M. H. Benjamin, Esq., 60, Lancaster-gate.
Sir Barrow Ellis, K.S.I., 1, Queen's Gate-place, S.W.
E. A. Franklin, Esq., 2, Leinster-gardens.
B. Halford, Esq., 3, Cleveland gardens.
Martin Jaffé, Esq., 98, Westbourne terrace.
H. Jonas, Esq., 46, Westbourne terrace.
Henry S. Joseph, Esq., 38, Queensborough-terrace.
Samuel S. Joseph, Esq., 1, Westbourne-street.
A. M. Marsden, Esq., 12, Devonshire-terrace.
Samuel Montagu, Esq., 96, Lancaster-gate.
S. Oppenheim, Esq., 27, Cleveland-gardens.
Edwin L. Samuel, Esq, 60, Old Broad-street, E.C.
S. Schloss, Esq., 30, Leinster-square.
A. Wagg, Esq, 11, Kensington-gardens-terrace; or by

ASSUR H. MOSES, 34, Westbourne terrace. } Treasurers
J. L. HART, 20, Pembridge-square. } Treasurers
FREDERIC M. HALFORD, 62, Inverness-terrace, Hon. Sec.

The first list of contributions will be shortly advertised.

BIRMINGHAM HEBREW PHILANTHROPIC SOCIETY.

THE TENTH ANNUAL BALL in aid of the funds of this Society will (by permission of the Mayor and Corporation) be held in the TOWN HALL, on THURSDAY, December 23rd.

Tickets may be had of M. Myers, Esq., President, Highfield, Edgbaston; P. Cohen, Esq., Treasurer, Hagley-road; and

M. BERLYN, Secretary.

Gentlemen's tickets (including refreshments) ... ... 15s.
Ladies' tickets (ditto) 10s. 6d

HASTINGS.—The MISSES JOSEPH beg to inform their friends and patrons that the extensive alterations and improvements having been effected at their establishment, No. 11, WELLINGTON-SQUARE, Jewish visitors to this delightful and invigorating sea-side resort can be accommodated with superior APARTMENTS and BOARD. The Drawing Room and other rooms command a Sea View. By previous arrangement dinners will be provided to visitors to the town. Terms on application.

SOUP KITCHEN FOR JEWISH POOR.

5, FASHION-STREET, SPITALFIELDS.

PATRONS.

Rev. Dr. ADLER. | Rev. Dr. ARTOM.

THE President and Committee beg to announce that, in consequence of the inclemency of the weather, the SOUP KITCHEN will be OPENED one week earlier than usual, viz.: on MONDAY NEXT, the 13th of December, at Six o'clock in the evening.

The visits of donors and others will be esteemed as a favour, and will enable the public to judge for themselves of the advantages of this Charity.

The Committee gratefully acknowledge the generous assistance accorded to the Institution during Twenty-three years of its existence, and they confidently ask for renewed and increased support. Last year they distributed 66,500 rations to about 600 families.

The increased price of provisions, added to the dearness of fuel, cause the Committee to fear that the approaching winter will press heavily upon the poorer class of our community who are necessarily deprived of the gifts of kindred societies.

The President and Committee most earnestly solicit EARLY DONATIONS, however small from all classes, to support their endeavours to mitigate, by the distribution of Soup and Bread, the rigours of a winter season.

Donations will be thankfully received by the following gentlemen:—

Mr. D. Jameson, President, 85, Mansell-street, E.
Mr. M. Boas, Vice-President, 27, Grosvenor-road, Highbury New Park, N.
Mr. Sam. Levy, Vice-President, 151, Minories.
Mr. M. Manus, Treasurer 30, Clephane-road, Canonbury, N.

COMMITTEE:

Rev. B. H. Ascher.
Mr. Hyam Ansell.
Rev. A. Barnett.
Mr. Alfred Beyfus.
Mr. Phillip Beyfus.
Mr. S. Boas, junr.
Mr. P. N. Casper.
Mr. Reuben Ellis.
Rev. S. M. Gollancz.
Rev. A. L. Green.
Rev. Raphael Harris.
Rev. Isidore Harris.
Rev. M. Hast.
Mr. S. Heilbuth.
Mr. M. A. Hyman.
Mr Wolfe Isaacs.
Mr. H. A. Israel.
Mr. John Jacobs.
Mr. Jonas Jacobs.
Mr. B. Jameson.
Rev. M. Keizer.
Mr. L. Lazarus.
Mr. Simeon Lazarus.
Mr. Hyam Levy.
Mr. Jacob Levy.
Mr. Lawrence J. Levy
Mr. M. Leuw.
Mr. F. E. Lezard.
Mr. E J. Lezard.
Mr. L. London.
Mr. I. M. Myers.
Mr. Alex. Oppenheimer.
Rev. D. Piza.
Rev. S. J. Roco.
Rev. Isaac Samuel.
Rev. S. Singer.

By the Secretary, 13, Spital square, E.; and at the London and Westminster Bank (Eastern Branch), 130, High-street, Whitechapel. By order,

J. SALOMONS, Sec.

חברת עזרת אביונים לצרכי שבת

FIVE SHILLINGS SABBATH CHARITY.

THE Committee beg respectfully to call the attention of the public to the high prices of all the necessaries of life, which threaten to make the coming winter a great hardship to the poor; and they therefore request earnestly for SUBSCRIPTIONS in order to aid them to alleviate the distress of their unfortunate brethren.

The ALLOTMENT of BENEFITS will take place on TUESDAY, 21st December, at 13, Devonshire-square, Bishopsgate, at Five o'clock in the evening.

Applications for subscriptions will be gratefully received by Joseph Sebag, Esq., President, 1, Throgmorton-street; Levy Jacobs, Esq., Treasurer, 46, Highbury Hill; and by M. KEIZER, Secretary.

8, Bury-street, St. Mary Axe,
December, 5636—1875.

Collector—M. Abrahams, 35, St. Mary Axe.

JEWS ORPHAN ASYLUM.

TENTER GROUND, GOODMAN'S FIELDS.

NOTICE is Hereby Given that a SPECIAL GENERAL COURT of the Governors and Subscribers of this Institution will be held at the ASYLUM, on SUNDAY, the 19th inst., at Eleven a.m., to consider a scheme for the amalgamation of the Jews' Orphan Asylum with the Jews' Hospital, Lower Norwood, which has been recommended by the Committee of this Institution, and to adopt resolutions for carrying the scheme into effect.

N.B. A copy of the Amalgamation Scheme will be forthwith forwarded to the Governors and Subscribers. By order,

J. SALOMONS, Sec.

December 9th, 5636—1875.

THE
IRISH WAREHOUSE.

IRISH POPLINS.
The Largest Stock in the United Kingdom, including all the new colours for the season. Our new shade and make of SOFT FINISH BLACK POPLINS is admittedly superior in appearance and durability to the richest Silks.
Manufactory, 7 and 8, Eustace-street, Dublin.
Dublin Prices Charged.

IRISH LINENS.
DOUBLE DAMASK TABLE LINEN, SHEETINGS, TOWELLINGS, and every article in House Furnishing Linens, of the best manufacture, and at moderate prices. Irish Cambric Handkerchiefs. Real Balbriggan Hosiery, Irish Laces. Patterns post free. Parcels carriage paid.
INGLIS and TINCKLER,
147, REGENT-STREET, LONDON, W.

HAVANA CIGARS.
EDWARD DUNDAS & Co.
HAVANA MERCHANTS,
LONDON AND HAVANA,
RECEIVE CONSIGNMENTS
of the
CHOICEST HAVANA BRANDS
Direct from the Shippers.
And can offer the same to private buyers at most moderate rates.
LONDON ADDRESS:—
141, LONG ACRE, W.C.
P.S. Consignees of the Celebrated Brand
"LA ISRAELITA."

ILLUSTRATED CATALOGUE
of
MICROSCOPES and APPARATUS.
Free, per post, on application.
MICROSCOPES,
OPERA AND FIELD GLASSES.
SPECTACLES.
WORKMEN ON THE PREMISES.
CHAS. COLLINS,
157, GREAT PORTLAND STREET
LONDON, W.
(Corner of Weymouth-street.)

CARD.
AMERICAN EUROPEAN EXPRESS
GOODS and PARCELS DESPATCHED
to all parts of the World
at reasonable rates.
Passage tickets issued by all the American Steam Lines.
Apply to
H. STARR and CO., 22, Moorgate-street, London, E.C.,
Or
STAVELEY and CO., 1, The Temple, Liverpool.

COAL.
G. J. COCKERELL and CO., Coal and Coke Merchants to Her Majesty the Queen and Royal Family. Central office, 13, Cornhill; West-end office, next Grosvenor Hotel, Pimlico.
G. J. C. and Co. sell the BEST COALS at the LOWEST possible PRICES for Cash payment. See daily papers.

WOLLF'S KONDITOREI,
55, LUDGATE HILL
(Removed from Broad-street Buildings),
Superior Bonbons, Chocolate, Ices, Cakes, &c
Wedding Cakes and Presentation Cakes for Balls and Suppers, and Wedding Breakfasts, supplied on the shortest notice with every requisite

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H. and S. JACOBS
GROCERS, CHEESEFACTORS, OIL MERCHANTS,
4, ST. JAMES PLACE, ALDGATE,
LONDON, E.C.

BOARD OF GUARDIANS, FOR THE RELIEF OF JEWISH POOR.

OFFICE.
13, DEVONSHIRE-SQ., BISHOPSGATE, E.
SEVENTEENTH YEAR, 5636—1875.
196TH MONTHLY REPORT.

SUMMARY of Applications and of Relief administered from Nov. 1st to 30th, comprising 9 sittings. Members of the Relief Committee on the rota: Messrs. Samuel Montagu, F. A. Lucas and Lionel L. Cohen.

	No. of times relief given to native or residents here over 7 years.	To foreigners resident here less than 7 years.	To Males.	To Females.
General Relief......	764	124	472	416
Medical Orders ...	174	76	216	34
Mourners & Women at childbirth......	5	21	15	11
Totals............	943	221	703	461

Total number of times relief given	1164
Last year	1003
Refused or remanded	6
Number of separate applicants	531
Last year	492
Number of new cases................	48
„ emigrants	26

GENERAL SUMMARY OF RELIEF DISTRIBUTED.

	In kind.	In money
Relief by Committees.	16 17 11½	29 3 6
Fixed weekly allowances granted by Investigating Committee	16 7 6	66 11 0
Do. Monthly do..........		16 1 0
Periodical do	2 1 7½	7 19 0
Urgent relief by Secretary	9 17 8½	
Emigrants (26 cases) ...		24 7 6
Mourners (16 cases).....		4 0 0
Women at childbirth (10 cases)................		5 0 0
Prayer books and Tephillin......................	1 5 6	
Glaziers' diamonds and other tools..............		
Blankets, rugs, clothing	3 3 0	
Goods	8 10 0	
Stimulants under medical order.........	17 17 5	
Trusses, surgical appliances and midwifery tickets.........	10 6	
Special distribution....		13 13 0
Sundries		1 0 0
משיבת נפש and other tickets		
	£76 11 2½	£167 15 0

	£244 16 2½
Loans	116 0 0
Total...	£360 16 2½

Last year's Relief	£233 18 11½	
Loans	77 0 0	
Total		£310 18 11½

SUBSCRIPTIONS.

M. Dukas, Esq....	£2 2 0
Jacob de Meza, Esq....	10 6
H. Harburg, Esq.	10 6
Samuel Isaac, Esq.	1 1 0
Martin Jaffé, Esq.	2 2 0
L. Lesser, Esq....	1 1 0
Arthur Lucas, Esq., 2 years... ...	2 2 0
Henry Lucas, Esq.	1 1 0
Solomon Pool, Esq.	1 1 0
Joseph Pyke, Esq.	1 1 0
Jacob Ruben, Esq.	10 6
Mrs. John Samuel	1 1 0
Gustav Strauss, Esq.	1 1 0

DONATIONS.

Anonymous	£0 10 6
John H. Beddington, Esq., for distribution, in memory of his late father, Henry Moses, Esq. ...	20 0 0
Mrs. S. Cohen	2 2 0
Messrs. Fandel, Phillips and Sons, per E. Alex, Esq.	5 5 0
Joshua Hands, Esq.	5 5 0
N. S. Joseph, Esq.	5 0 0
Mrs. N. S. Joseph	5 0 0
Arthur Lucas, Esq.	10 10 0
Lewis Lyons, Esq.	1 1 0
E. M. Merton, Esq., for distribution, on the marriage of his first granddaughter on the 24th inst. ..	10 10 0
Abraham Mocatta, Esq.	10 0 0
F. D. Mocatta, Esq.	50 0 0
R. E. M....	10 0
In Memoriam	10 0
E. L. Raphael, Esq.	100 0 0
J. O. Schüler, Esq., per E. J. Emmanuel Esq.	10 6

GIFTS IN KIND.

Clothing.—H., 1 parcel; Fredk. M. Halford, Esq., 1; For the Jewish Poor, 1; Mrs. L. Lindo, 1; Ralph Moss, Esq., 13 St. Paul's-road, 1; M. Waley, Esq., 1.

HOSPITAL TICKETS.

London.—M. Beddington, Esq., 12; Lionel L. Cohen, Esq., 6; Miss Lucy Cohen, 10; C. J. Kino, Esq., 8; Samuel Levy, Esq., 8; M. Manus, Esq., 9; F. D. Mocatta, Esq., 3; Louis Saml. Montagu, Esq., 2; Lionel Van Oven, Esq., 12.

Victoria Park.—Barnett Meyers, Esq., 2; M. Joseph, Esq., 4; F. D. Mocatta, Esq., 3 and 1 in.

Royal, City-road.—C. J. Kino, Esq., 4; Mrs. Strauss, 1 in.

Brompton.—F. D. Mocatta, Esq., 1; Mrs. Strauss, 7.

North London.—Mrs. Jas. P. Davis, 3.

Maternity Charity.—Ditto, 1.

Hospital for Sick Children.—Ditto, 2.

WINTER APPEAL.

An earnest appeal is made for further Donations and Subscriptions, משיבת נפש, צרכי שבת and other Winter Charity Tickets to meet the current outlay of the Board and the immediate demands of the winter.

Gifts of left-off clothing, especially children's clothing, of charity and hospital tickets, will be thankfully received. The public is respectfully invited to avail itself of the books of the Board for reference and enquiry. The registers are always open for inspection.

Contributions will be thankfully received by—

Lionel L. Cohen, Esq., President, 9, Hyde Park Terrace, W.,
H. A. Isaacs, Esq., Vice-President, 16, Belsize-park-gardens, N.W.,
N. M. de Rothschild, Esq, M.P., New-court, E.C. } Treasurers.
F. A. Lucas, Esq., 13, New Broad-street, E.C. }
By any member of the Board,
By Hyman A. Abrahams, Esq., 8, Belsize-square, Belsize Park, Chairman of the Canvassing Committee,
Or by any other member of the Committee.

Cheques to be crossed "Robarts and Co."

By Order,
S. LANDESHUT, Secretary
ISAAC P. COHEN, Clerk
13, Devonshire-square, Bishopsgate, E
December, 5636—1875.

WIDOWS' HOME ASYLUM,

For Clothing, Maintaining and Providing an Asylum for Aged Widows of the Jewish Persuasion,
70, GREAT PRESCOTT STREET, GOODMAN'S FIELDS.
Established A.M., 5603-1843.

THE GOVERNORS and SUBSCRIBERS to this Institution are respectfully informed that there are at present VACANCIES for TWO WIDOWS as INMATES.

Persons desirous of becoming Candidates must apply to the Secretary, at 37, Duke-street, Aldgate, for Forms of Application, which must be returned to him on or before the 12th day of December, 1875.

By order, S. SOLOMON, Secretary.

The Committee in declaring the above Vacancies have to deplore that the funds at their disposal do not admit of receiving unto the Home a larger number of Inmates (which at present is only eleven); they therefore earnestly appeal for additional Subscriptions and Donations so that they may be able to extend the benefits of the Home.

Donations and Subscriptions will be thankfully received by
Mr. WOLFE ISAACS, President
95, Mansell-street, Aldgate.
Mr. S. LANDESHUT, Vice-President,
13, Devonshire-square, Bishopsgate-street.
Mr. MARKS MANUS, Treasurer,
30, Clephane-road, Canonbury, N.; and by
S. SOLOMON, Secretary.
37, Duke-street, Aldgate, E.C.

WORKROOMS OF THE JEWISH BOARD OF GUARDIANS.

130, BISHOPSGATE STREET WITHOUT.

THE Committee respectfully solicit the support of the friends and patrons of this Institution, which has been recently placed under new superintendence. There being now about fifty workers, the Committee are enabled with confidence to undertake the MAKING UP of EXTENSIVE ORDERS, such as trousseaux, materials for domestic purposes, layettes, &c., however elaborate. Embroidery executed in cotton, silk, silver and gold. Specimen of work and prices to be had on application to the Superintendent.

CONGREGATION B'NAI JESHURUN.

THIRTY-FOURTH STREET, NEW YORK.

THE office of PREACHER of this Congregation having become VACANT, applicants for the position, fully competent to deliver sermons in the English language, will please address M. Strasburger, President, 3, Maiden-lane, New York.

FREE LECTURES TO JEWISH WORKING MEN AND THEIR FAMILIES.

THE SECOND LECTURE of the Session will be delivered on SUNDAY EVENING, December 12th, 1875, by
RAPHAEL MELDOLA, ESQ., F.C.S.,
Memb. Phys. Soc. Lond.
at the Jews' Infant School, Commercial-street, E.,
ENTITLED
"THE ECLIPSE EXPEDITION OF 1875"
(Illustrated by Dissolving Views.)

Doors open at 7·30. Lecture to commence at 8 o'clock precisely. Children under 13 years not admitted, unless under the charge of grown-up persons.

ADMISSION FREE.
LAWRENCE SAMUEL, Hon. Sec.
Entrance only in Wentworth-street.

JEWS' DEAF AND DUMB HOME.

WALMER ROAD, NOTTING HILL, W.

COMMODIOUS and comfortably furnished Bed-rooms having been provided for male and female PRIVATE BOARDERS, the Committee are prepared to receive applications for the admission of Jewish Deaf-mute children, whom their parents or friends may desire to place in the Institution. For terms, &c., address the Rev. I. Samuel, Hon. Secretary, 15, Sutherland-gardens, Harrow-road, W.

NORTH LONDON SYNAGOGUE.

JOHN STREET WEST, THORNHILL ROAD, BARNSBURY.

THE REV. DR. HERMANN ADLER will PREACH in this Synagogue, by invitation of the Wardens and Committee, on SABBATH NEXT, the 11th inst. (ש״ק פ׳ וישלח ה׳ב׳כ), prior to the Additional Service.

By order,
ISIDORE HARRIS, Sec.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR.

INDUSTRIAL DEPARTMENT.

THE Industrial Committee of the Board of Guardians are prepared to APPRENTICE several BOYS and GIRLS to any trade, except that of tailors or cigar-makers.—Apply any morning, between 11 and 1, to the Secretary, at the office of the Board.

By order, A. BRANDT, Hon. Sec.
13, Devonshire-square, E.,
Oct. 18th, 5636—1875.

SURGEON MOHEL.

MR. WALTER L. PHILLIPS, of 62, Wilson-street, Finsbury-square, London, E.C., begs to intimate to his friends and others, that after many years practice as Registered Mohel, he has undergone a thorough examination as Surgeon Mohel, and now undertakes any case, irrespective of age or distance. By permission a copy of certificate is appended: I certify that Mr. Walter L. Phillips is fully instructed surgically, in the special operation of circumcision, and have great pleasure in testifying to his skill and dexterity which I witnessed on several occasions. Henry Samuels, M.R.C.S.L.

DAY SCHOOL for YOUNG LADIES (Established 1847), 19, Milton-street, Dorset square, N.W. Conducted by Mrs. Everett Smith, Member of the Royal College of Preceptors.—This Establishment is under the direct superintendence of the Principal who (assisted by well qualified teachers) takes an active part in the instruction of her pupils. Prospectus on application.

DAY and BOARDING SCHOOL for YOUNG LADIES, 22, Woburn-place, Russell square, W.C. Principals. — The MISSES LACY.—The School assisted by Foreign Governesses and Visiting Masters. Every advantage for families residing in the West Central district. Also Board and Residence for pupils of the Gower-street Schools, where they can be assisted with their studies, if required. Calisthenics and Dancing Classes for juveniles on Wednesday afternoons and adults on Tuesday evenings.

ELMS PARK HOUSE, RAMSGATE.

THIS ESTABLISHMENT for YOUNG LADIES, conducted by the Misses MYERS (daughters of the Reverend Isaac H. Myers), affords all the advantages of continental tuition, combined with the comforts of an English home.

The curriculum of studies embraces all branches of modern education, in which the Principals are assisted by competent resident foreign governesses and visiting professors.

The premises situate in the most salubrious part of Ramsgate, are being enlarged by lofty and spacious dormitories and class rooms, and are supplied with all modern sanitary appliances.

Parents whose children have been with the Misses Myers since they commenced school, will have much pleasure in testifying to the high class education, as well as to the great care bestowed on the well-being and happiness of the pupils.

SUSSEX HOUSE SCHOOL.

8 and 9, BUCKINGHAM-ROAD, BRIGHTON.

THE REV. J. H. COHEN has REMOVED to the above address in order to accommodate an increased number of pupils.

The new school premises, situated in one of the healthiest parts of Brighton, afford every accommodation for scholastic and domestic purposes

The curriculum of studies is under the immediate direction of the Reverend Principal, assisted by a staff of competent tutors.

The terms (commencing from the day of entrance), are moderate and inclusive, and with or without vacations, at the option of parents.

Parents are invited to inspect the establishment and to visit the School during the hours of study.

Prospectuses and further particulars forwarded on application.

Special arrangements made for pupils studying for Oxford and Cambridge Local Examinations.

Applications to be addressed to Rev. J. H. Cohen, SUSSEX HOUSE, 8 and 9, BUCKINGHAM-ROAD, BRIGHTON.

PORTSDOWN COLLEGE, 88 and 90, Portsdown-road, Maida Hill.
Principal.—RACHEL D. MYERS.

English Composition and Literature.—F. Nash. Tuesday p.m.
English Reading.—Lin Rayne, Friday, a.m.
Arithmetic, Mathematics and Latin.—C. Richards. Tuesday and Thursday. a.m.
French.—Mons. Cerexhe, Monday, p.m.; a Parisian lady.
German.—Dr. Heinemann, Wednesday, a.m. a Hanoverian lady.
Italian.—Signor Volpe, Monday, a.m.
Music.—F. Hartvigson, Miss Magnus, Mr. Hullé; a lady teacher.
Singing.—Signor Garcia. Tuesday, p.m.
Drawing.—R. Elmore. Thursday, a.m.
Dancing.—Mons. and Mdlle. Petit. Monday, p.m.
Hebrew, Scripture, and General English Subjects.—Miss Myers and lady teachers.

Classes may be joined preparing for the Lond. Univ. Exam., May, 1876, and for the Junior Camb. Exam., Dec. 1875.

Pupils may attend for special subjects, or be received as day scholars or boarders.

NORTH LONDON COLLEGIATE BOARDING AND DAY SCHOOL FOR YOUNG GENTLEMEN.

12, CAMBRIDGE TERRACE, ARUNDEL-SQUARE, BARNSBURY, N.

Principal—Mr. A. GOLDSMITH. Resident Master—Mr. W. P. HYLAND, B.A., T.C.D.

MR. A. GOLDSMITH begs to announce that he has REMOVED from 100, Offord-road to the above address. The new school premises are very spacious and commodious, affording all requirements for Scholastic and Domestic purposes.

The Classes for Young Ladies (Day Pupils and Boarders) are entirely separate under Mrs. Goldsmith's supervision, assisted by competent governesses.

The domestic arrangements are under the immediate superintendence of Mrs. Goldsmith, whose constant study is the comfort and advancement of all entrusted to her charge.

Dancing Classes every Monday evening from 6 to 8 o'clock.

MR. N. I. BERLIN (Hebrew Master at Sir John Cass' School, Aldgate, at the City Middle Class School, Finsbury, and German Master at the West Metropolitan School, Ten Years' Resident Assistant at Mr. Neumegen's Academy, Kew), gives instruction in the Hebrew and German languages in schools and families, and at his own residence, 4, OAKELEY CRESCENT, CITY ROAD, E.C. Mr. Berlin has VACANCIES for BOARDERS who attend School or College. Applications for terms, &c., will meet with prompt attention.

DAY AND BOARDING SCHOOL FOR YOUNG GENTLEMEN.

59, MARQUESS-ROAD, CANONBURY, N.
Principal.—Mr. J. VAN TYN.
Assisted by a staff of efficient Masters.

PARENTS are respectfully invited to visit the extensive and commodious premises.

Dancing Classes during the Winter Season.

The School for Young Ladies is continued at 184, St. Paul's-road, Highbury, N.

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15 and 16, Rue Defacqz, Avenue Louise, Brussels.

SUPERIOR EDUCATIONAL ESTABLISHMENT for YOUNG LADIES, Conducted by Miss BLOEMENDAL, assisted by Resident English, German and French Governesses and highly qualified Professors.

References to parents of former and present pupils in England and Abroad.

Town address: 82, Elgin-road, St. Peter's Park, W.

WELLESLEY HOUSE COLLEGIATE AND COMMERCIAL SCHOOL.
WELLINGTON ROAD, BRIGHTON.
Principal—SAMUEL BARCZINSKY.

THE Course of Study includes the usual English subjects, Hebrew and Religion, Latin, French, and German (the two latter languages taught by native masters) Mathematics, Book-keeping, Gymnastics, Music, Singing, Dancing, Drilling, Swimming, &c.

The pupils are prepared for the Oxford and Cambridge Local Examination.

TO THE RESIDENTS OF CANONBURY, ISLINGTON, AND DALSTON.

THE Rev. M. H. MYERS, takes leave to inform the residents of the above neighbourhoods, that at the request of several families, he has determined to establish a CLASS for instruction in HEBREW, and the principles of the Jewish Faith. The hours for such classes are, from 10 to 12 on Sunday mornings, and from 5 to 7 on Wednesday evenings. Terms, which are moderate, may be known on application.

99, Englefield-road, N

BRUSSELS.—PENSIONNAT BARCZINSKY. No. 38, Rue de L'Abbaye, Avenue Louise.

A High Class School designed to afford English boys the best opportunities for acquiring thoroughly and rapidly the French and German languages side by side with a sound general education.

BERNHARD BARCZINSKY, Principal.

References kindly permitted to D. Cohen, Esq., 87, Lancaster-gate, Hyde park; Dr. A. Asher, 10, Bernard-street, Russell sq. Prospectus of Samuel Barczinsky, Esq., Wellesley House, Brighton; T. I. Allman, Esq., 463, Oxford-street, London.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES,
4, FLORENCE TERRACE, EAST CLIFF, RAMSGATE.
Principal—Miss PYKE.

MISS PYKE receives sixteen young ladies to educate, to whom she offers superior advantages. She takes personally an active part in their tuition, and is assisted by resident foreign governesses and visiting masters. The number being strictly limited, individual attention is given to each pupil.

The domestic arrangements are under the superintendence of an experienced lady who strives equally with the Principal to ensure the comfort and happiness of the pupils.

For prospectuses and every information apply at the above address.

HERESON HOUSE ACADEMY, RAMSGATE.
PRINCIPAL—J. TRITSCH.

THE course of Instruction comprises every branch that is requisite for fitting the pupils for Collegiate, Professional, or Commercial pursuits, and includes Hebrew, Latin, Greek, English, Mathematics, and Merchants' Accounts.

Great importance is attached to modern education and thus prominence is given to French, German, Music Drawing, Land Surveying, and Natural Science.

For terms and further particulars apply at the above address.

BRUSSELS.
COMMERCIAL INSTITUTE AND BOARDING SCHOOL, BRUSSELS.
348—350, CHAUSSEE D'ETTERBEEK,
(Opposite the Zoological Gardens).
Principal.—Professor L. KAHN.

THIS Establishment, founded in 1863, and re-organised in 1874 with important improvements, offers to its pupils a sound, religious and moral education, and a thorough study of all branches comprising a careful, general and commercial education. The most rapid progress in modern languages. Number of pupils limited. Home comfort. The highest references in England and on the Continent.

There are a few Vacancies in the Establishment.

BRUSSELS, 14 AVENUE DU MIDI BOARDING SCHOOL FOR YOUNG LADIES.

MESDAMES GODCHAUX receive a limited number of pupils.

First-class Masters, Resident Governesses. Terms moderate. The highest references given if required.

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TO PARENTS and GUARDIANS.—A literary man (married) at Berlin, who can give references to some of the best houses of that city, as also of other places, is desirous to take charge of, and bestow the most useful instructions and assistance to boys and youths, sons of Jewish parents, who are intended to frequent the many excellent schools here, and especially those in which the languages, arts and sciences are taught; also such lads who are intended to acquire a mercantile business—knowledge in counting houses. Terms, as also every other information, will be given by Chief Rabbi, Dr. F. Lipschütz, at Berlin, Neue Friedrich Strasse, 9.

MADAME KLEIN has the honour to announce that her spacious mansion has now undergone an entire course of alteration and re-decoration, and that her

MAGNIFICENT SUITE OF ROOMS,
have been specially arranged and adapted for the celebration of
WEDDINGS, PRIVATE PARTIES, &c.

For these purposes the house has always been found to be peculiarly suitable, but whatever improvement was possible has now been carried out.

The BALL-ROOM has been much enlarged and is now nearly fifty feet in length.

The terms can be obtained and engagements made on application to Madame Klein.

1, Bentinck-street, Cavendish-square, W.

N.B. The Lighting and Ventilation have been executed by Messrs. J. Defries and Sons, of 147, Houndsditch.

PRIVATE BOARDING HOUSE,
14, BEVIS MARKS, ST. MARY AXE, CITY.
PROPRIETRESS.—MRS. S. ISAACS.

THIS establishment, which is near all the City Synagogues, is NOW OPEN for VISITORS throughout the year. Gentlemen can be accommodated with luncheons from Half-past 12 to Half-past 1 o'clock, and with dinner, from 2 to Half-past 3 daily. Dinners can be specially ordered for small or large parties. Drawing Room Apartments to let.

MR. ANTON HARTVIGSON, Pianist, has REMOVED to 4, COTTAGE-ROAD, WESTBOURNE SQUARE, W.

MR. FRITS HARTVIGSON, Pianist to H.R.H. the Princess of Wales, will REMAIN in LONDON during the whole of the Season.—7, Porteus-road, Maida Hill, W.

BRIGHTON.

BOARD, DINING and DRAWING ROOM APARTMENTS,
15 and 16, DEVONSHIRE-PLACE.
Board and Apartments, £2 12s. 6d. per week
M S. NURENBERG.

UNFURNISHED APARTMENTS.—DRAWING-ROOM FLOOR and KITCHEN WANTED at Christmas by two sisters, in the house of a superior Jewish family. West Central district preferred. V. W., Post Office, Marchmont-street, Tavistock-square, W.C.

A gentleman can be accommodated in a private family with BED-ROOM and use of sitting-room, with or without board. Terms moderate.—J. D., 84a, Regent-street, W.

A Lady or Gentleman can be accommodated with BOARD and RESIDENCE. A comfortable bed-room combined with every domestic comfort. House pleasantly situated and close to synagogue, bus, and rail. Dinner hour, 6. Address R. J., 17, Sutherland-gardens, Harrow-road.

TO BE LET, one of the largest HOUSES in Upper Bedford-place, Russell-square, containing 8 bed-rooms and dressing-room, with fitted hot and cold bath, pair of noble drawing-rooms, large dining, breakfast, and third room on ground floor; conservatory, lavotary, &c. First-class domestic offices. 21 years' lease. Rent £120. Premium required. Apply to M. H., 24, Upper Bedford place.

WANTED, a good COOK, by the end of January—Apply any morning before 11 o'clock, at 10, Southwick-crescent, Hyde Park.

WANTED, by a good Jewish COOK, a situation where a kitchenmaid is kept. Over three years' character. Will be disengaged on the 18th December. Address P. C., 31, Leinster-terrace, Lancaster-gate.

WANTED, a Jewish COOK, who thoroughly understands her duties.—Apply at 51, Euston-square.

WANTED, immediately, COMPANION or Nurse for a Jewish lady.—Apply 35, Tottenham Court-road.

WANTED, in a gentleman's establishment some distance from London, a lady of experience as COMPANION, and capable of assisting in Housekeeping; where she will be treated as one of the family. A regular staff of servants are kept. Apply in real name (strictly confidential), with full particulars as to age, experience, &c., to H. K., Jewish Chronicle office.

WHOLESALE BOOT TRADE.—WANTED, a gentlemanly young man, as TRAVELLER, to represent a first-class Manufacturer. Old established. With large country connection. Address by letter, in confidence, M. M., Jewish Chronicle office

WANTED, COPY of "Jewish Chronicle" for MAY 7, 1852, to complete set. Reasonable price given. Address Mr. Gibson, 7, Larcon-street, Walworth-road.

WANTED, in the country, a LADY of experience, to INSTRUCT two young ladies in the usual branches of an English education, with French, German, Hebrew and Music. Apply by letter, with terms and reference, to A. L., Jewish Chronicle office.

PAVILION THEATRE, MILE END.

IMMENSE ATTRACTION for 13 NIGHTS ONLY, commencing SATURDAY, Dec. 4, concluding Saturday, Dec. 18.

THE CELEBRATED

MOHAWK MINSTRELS, from the Agricultural Hall, Islington, being compelled to leave for a time in consequence of the Cattle Show, will APPEAR at the Pavilion Theatre as above in their ORIGINAL and SPARKLING NEGRO ENTERTAINMENT for 13 Nights only. Usual Pavilion Prices Open, 7·30; commence, 8; close, 11.

PAVILION THEATRE, MILE END.

THE MOHAWK MINSTRELS, (from the Agricultural Hall), for 13 Nights Only, in consequence of the Cattle Show preventing their performing in Islington as usual.

This immensely popular company has been reviewed in the most eulogistic terms by the *Daily Telegraph, Daily News, Standard, Hour, Morning Advertiser, Echo, Graphic, Illustrated News, Dispatch, Lloyd's, Weekly Times, Punch, Fun, Judy, Funny Folks, Era, Sunday Times,* &c., and the Special Correspondent of the *New York Clipper* says: "In the entire originality of their jokes, gags and repartees, the Mohawks rank above all the other companies I have seen in England."

Manager.—R. G. THOMAS.

MRS. ABRAHAM SAMUELS, of 19, Great Alie-street, Goodman's Fields, in returning thanks to her numerous customers for past favours, SOLICITS a CONTINUANCE of same and trusts, by strict attention to business and by buying in the cheapest market, to merit their support. A large stock of every description of goods always on sale at reduced prices.

MR. DELMAR is happy to inform his friends and the Jewish public of London, that he has OPENED a Jewish RESTAURANT at 72, MARKET-STREET, MANCHESTER.

MRS. ABRAHAM, 37, Norfolk-terrace Westbourne Grove, begs to solicit the patronage of Jewish families requiring GOVERNESSES, being able to supply them from a high-class and long established Governess Agency.

A Young German Lady, who has been many years in London, seeks a RE-ENGAGEMENT as COMPANION to a lady or Nursery Governess. Highest references. Address N. T., Jewish Chronicle office.

A German Lady (certificated teacher) wishes an ENGAGEMENT either in a first-rate ladies' school or in a family (Kosher household). She speaks French as her mother tongue, and English fluently, and is also able to teach elementary Hebrew. Highest testimonials and best references.—B. F., Jewish Chronicle office.

MRS. S. SILVER and SON, COOKS and CONFECTIONERS, 39, Middlesex-street, Aldgate.—All kinds of French Italian and German Pastry and confectionary. Wedding Dinners, Breakfasts, Balls, and Dejeuners; and parties supplied in the first class Foreign or English style. Ices, Jellies, or Blancmanges On all public occasions weddings and private parties, the greatest satisfaction has been expressed at the manner in which Mrs. S. and Son, have served the entertainments. All kinds of Confectionary and Cakes manufactured on Mrs. Silver and Son's own premises.—None to equal them.

J. BONN, COOK & CONFECTIONER, No. 2, Wentworth street (a few doors from Middlesex-street) and Sandy's-row, Spitalfields, Breakfasts, Wedding Dinners, Balls and Suppers supplied in the first of style and on the shortest notice, for which Mr. J. B. has had great praise for the manner in which he has served all entertainments. All kinds of French and German pastry and confectionery manufactured at his own premises. Ices, Jellies and Blancmanges. Plate, china glass and rout seats lent on hire. Please observe the address.

HOW to SECURE BONNET'S BLACK SILKS.—See when purchasing that the words "MANUFACTURE de C. J. BONNET et Cie., à Lyon, et à Jujurieux," are WOVEN at the END of the SILK. None other is genuine.

Messrs. BONNET et Cie. adopt this reliable means of recognition to protect both themselves and their clients from imposition. Patterns cannot everywhere be depended upon.

Messrs. JAY buy directly from the Manufacturers at Lyons, and are thereby enabled to SELL BONNET'S BLACK SILKS at WHOLESALE PRICES.

JAY'S.

BLACK SILKS, full width, 4s. per yard, late 5s. 9d.; Black Silks, 4s. 9d., late 6s. 9d.; Black Silks, 6s. 3d., late 9s. 6d. Black Silks, patterns free. Messrs. JAY, having effected a large contract at Lyons for these Silks, warranted by the manufacturer to be of excellent quality, invite special attention to this importation.

JAY'S.

COMPARISON and PROOF. Messrs. JAY'S LYONS BLACK SILK at 6s. 3d. per yard. Silk of the identical make, colour and quality is sold by other large and reputedly cheap Silk Mercers at 9s. 3d. per yard. This statement may be verified at Messrs. JAY'S Establishment.

JAY'S.

TWO and HALF GUINEA BLACK COSTUMES.

Fashionable Black Costumes made of Roubaix Cashmere, all wool, with sufficient quantity for bodice, 2½ guineas.

JAY'S.

ENGRAVING of Messrs. JAY'S STANDARD 6½ Guinea COSTUMES forwarded on application gratis; also a pattern of the quality of black silk from which these costumes are made.

JAY'S.

PATTERNS forwarded Gratis on application of the quality of BLACK SILK from which Messrs. JAY'S 5¼ Guinea Costumes are made.

JAY'S.

THE LONDON GENERAL MOURNING WAREHOUSE,
243, 245, 247, 249, 251, REGENT STREET, W.

ECONOMY IN MOURNING.

ONE FOLD of
KAY & RICHARDSON'S NEW PATENT
ALBERT CRAPE
is AS THICK as TWO FOLDS
of the old make, is much cheaper
and WEARS BETTER!!

Sold by Drapers everywhere.

WITHERS, ENGLEFIELD and Co. Baker street, and George-street Portman-square, W., SUPPLY Jewish WEDDING DINNERS, Ball Suppers, and every other kind of entertaiment by contract, in town or country, in first class style. Every order with which they are favoured shall be arranged to meet the wishes of their patrons and superintended by them personally. Everything supplied is of the very best quality, and all the Plate, China, Glass, and decorations are of the modern deecription.—A Jewish Cook employed.

THE widow Mrs. H. ROSENBERG begs to inform the public in general that she can supply them with the FINEST POULTRY at very moderate prices, and thanks her numerous customers for their past patronage, and hopes by strict attention to merit a continuance of the same. Weddings, Dinner Parties and country orders supplied on the shortest notice.—51, Shirland-road Maida Hill, W.

THE TRUTH ABOUT BLACKLOCK'S LOCK STITCH SEWING MACHINES.

It does not take an hour to get ready to do a minutes' work; but is always ready in a minute to do a day's work.

THE FAVORITE of the FAMILY CIRCLE. Price £2 10s. The cheapest and best in London. Warranted. Established 1860. Office, 252, Tottenham Court-road, New Oxford-street, W. Machines exchanged and trial allowed.

MRS. ADUTT, of Manchester, begs to inform Jewish ladies and gentlemen visiting that City, that she has REMOVED her Private and Commercial Boarding House from No. 92, Great Ducie-street, to more commodious and central premises situated No. 11 and 13, MORETON-STREET STRANGEWAYS, near Victoria Station, where she hopes to be favoured with their patronage. Strict attention will be paid to the comfort of commercial gentlemen. Good smoke and stock-room.

NOTES OF THE WEEK.

AN INCIPIENT MIRACLE.

We have lately commented upon the condition of Louisa Lateau of Brussels, whose stigmata were declared to be the work of a miracle performed for the glorification of the alone-saving church, and for the confusion of Jews, Turks and infidels, *et hoc genus omne*. There could be no doubt in the mind of the reflecting that the facts as brought forward by the clericals rested either upon delusion or fraud. Still the question remained, What produced the periodical bleedings? Why just on Fridays? And why exclusively in those parts on which wounds are said to have been inflicted on Jesus when and while nailed to the cross? An answer to these questions has just been given by a medical man who had an opportunity of watching the incipient miracle, and of observing the process which was to bring it about, and the stages through which it passed. The disclosure somewhat lengthy and a little technical, is made in the *Cologne Gazette* and was copied into the *Londoner Zeitung* (*London Gazette*) of the 2nd ult., and from which we condense the particulars. At Brisac (Altbreisach) there is a young lady most respectably connected who is decidedly clerically inclined. She was taken ill in 1872, and the symptoms baffled the medical advisers. She was often fearfully convulsed, lost all appetite, could hardly eat any food, and the little she took the stomach rejected. Other distressing symptoms supervened, and chloroform and other anesthetics had to be resorted to in order to give her relief. As no remedy seemed to be of any avail she was persuaded to go to the hospital, and did so with the consent of her parents. There she was for about three weeks, and as she experienced no relief, she rerurned to the parental house. There the vigilance of a sister discovered the cause of all these troubles. She noticed a cord tightly tied around the hips of the sufferer. The cord was removed, and behold all the distressing symptoms vanished and the cure was effected. It appears that she had been persuaded by two priests into whose trust she had given her conscience, to tie a rope around her waist in accordance with the teaching of Liguori in order to mortify her flesh. She was taught to improve upon this teaching and to keep on this instrument of torture day and night, although Liguori advised his disciples out of consideration for their health only to wear it from the morning till noon. These operations somehow or other did not produce the desired effect as speedily as expected, another piece of advice given by this ghostly father was therefore resorted to. Liguori in such a case as that described, advised in one of his works that efforts should be made to effect a separation between the patient experimented upon and the family. Accordingly a sister of mercy from the town hospital was employed to persuade the sufferer to quit the paternal roof and to go to the hospital, and at the same time tried by all means in her power to convince her that her parents were her enemies, and thus to alienate their child from them. While in the hospital the priests exorcised her, and the physic prescribed was regularly thrown away, she never being allowed to take it. The effect of these operations when sufficiently long continued, the medical man writes, is that among other symptoms the blood is driven into the capillary vessels and bleed at the slightest puncture of the skin the bleeding increasing or diminishing according as the cord round the hips is tightened or loosened. As the name of one of the priests referred to was given in the paper, he took proceedings against it. The consequence is that the matter will be brought before a court of justice and will therefore be thoroughly sifted. A mystery hitherto wrapped in profound darkness will thus be solved, and another miracle of a church whose structure in a great measure seems to rest upon frauds and hallucination will follow the way of those other fictitious miracles of bleeding, jumping and whirling hosts. Judaism which for so many ages endured the fiercest persecutions of the clericals simply because it denied this and other lying miracles, will thus once more stand justified before the world, and the suspicion will suggest itself that if this phenomenon, considered by so many believers as a miracle performed for the confusion of unbelievers admits of a simple solution, why might not other phenomena likewise held to be miracles turn out to be of a nature equal to that just satisfactorily explained.

THE ALBERT CHAPEL.

The Queen has now paid the tribute of wifely devotion to the memory of her great and good husband. The magnificent mausoleum, the foundation of which was laid by her Majesty in 1862, has been completed in 1875, and is now open to the public. The whole nation, and with it her faithful Jewish subjects, will sympathise with her in this work of piety. The art-loving Prince is commemorated by works of art such as must meet with his approbation when he views them from that realm of bliss in which all delights are purely intellectual and spiritual. These works of art, typifying as they do in all kinds of marble the virtuous and useful life of the departed will be of special interest to the Jewish visitor, finding as he will, that nearly all the representations and emblems are borrowed from his national history. The high position held by the Prince Consort, and the valuable aid given to the Queen in the conduct of public business are commemorated by a tablet representing Josepn made ruler over Egypt, and so are the other incidents recalling in his career his "purity and prudence." The last moments of the Prince are illustrated by the tablet representing the dying Jacob blessing his children. A picture of Jerusalem mourning over the tomb of King Josiah and entitled "Lamentations," typifies the mourning of England over the Prince's death. In this manner nearly all the virtues which distinguished the illustrious deceased, and all achievements accomplished by him, are worthily commemorated. How important is this Jewish history to the whole world, since from it and from it alone can be borrowed those exalted emblems which express and convey the noblest conceptions man can form, and the tenderest and most sacred emotions he can feel.

SIGNOR LUZZATI.

A few words in last week's impression of these columns announce the approaching arrival of this Italian in our metropolis. Who is Signor Luzatti, and why should his advent be blazoned forth? Few of our readers, we suppose, can answer this question. We will therefore satisfy their just curiosity by stating that this coreligionist, a comparatively young man, is a prominent member of the Italian Parliament and a distinguished political economist, so much so, indeed, that he is considered in his country one of the best authorities, if not the best, on matters coming within the province of those studies which he has made his speciality with so much success. His writings on this subject are classical, and he possesses also great aptitude for diplomatic business. He is the Cobden of Italy. The government has chosen him to negociate a series of treaties of commerce with the several countries with which Italy wishes to enter into special commercial relation. The treaties with Austria, Germany, France and Switzerland either having been already concluded by him or being sufficiently far advanced not to require any more his aid, England's turn has come, and it is for this purpose that he will visit our metropolis. Now what we have stated here is only to serve as a preface or rather as an introduction to a question which we wish to ask: How is it that we metropolitan Jews as a body never take any notice of these distinguished foreign coreligionists who from time to time for one purpose or another come to visit our shores? Of literary men we have had such scholars as Doctors Zunz and Sachs of Berlin, or Messrs. Munk and Oppert of Paris, of men distinguished in the service of their country as the Hon. Mr. Samuel, Postmaster-General of New South Wales, or Mr. Benjamin, Secretary of State to the late Confederate States Is the presence of Signor Luzzati amongst us to be ignored just in the same way as was that of any of those mentioned, and probably of others whose stay in our midst did not become generally known? Suppose the veteran M. Crémieux were to visit our shores, or Herr Lasker, the leader of the National Liberal Party in the German Parliament—at present the most numerous and influential in the Fatherland—or Herr Kuranda, the distinguished and patriotic member of the Austrian *Reichsrath*—and nobody will say that such a contingency is so very improbable—would it be judicious, would it be wise to allow any of them to come and to go without any mark of recognition of the eminent position held by them, and without any communal manifestation of the just pride we all must feel in the fellowship with such distinguished talent and such exalted patriotism? True men of this stamp do not want any special marks of appreciation, and very probably do not much care for it. But it is not so much for their sakes as for our own that we regret the communal indifference at such visits. Prejudice against us has not yet diminished so far as to allow of our disregarding the share of the credit reflected upon us as the race which has given birth to such eminence, and the religious body whose precept and example have in tenderest youth helped to develop the talent, and shaped the character which in process of time shone forth with such brightness. Nor can we well spare the beneficial influence exercised upon ourselves and the consequent intensification of our self-respect by showing honour where honour is due, and pointing the rising generation to a living exemplar and model to be followed and imitated. Such a communal manifestation, moreover, on fitting occasions, could not but form an additional tie of kindliness between the honoured individual and the honouring body, strengthen in both the sentiment of identity, energetically remind him of the common descent and religion and consequently the duties they involve, and dispose him on opportunity serving to put forth special exertions in behalf of such of his kindred as may have need of them. The homage paid to exalted virtue, talent and character while it proves to the world that they who pay their tribute to merit are not unworthy of claiming kith and kin with the meritorious, cannot but beget friendly feelings towards those from whom homage is received. But who, we may be asked, is to represent the community in any such manifestation? Is a new organisation to be created for this purpose? Certainly not. We have in the first place the Board of Deputies which to some extent partakes of an international character especially since it has amended its constitution and legalised its interference with the affairs of coreligionists abroad. And there is secondly the Anglo-Jewish Association which is nothing if not an international body. It has been formed for the sole purpose of aiding the progress of our foreign brethren. It has its allies abroad, and co-operates with similar bodies at Paris, Berlin and Vienna. As the younger organisation, and consequently more docile and flexible than the venerable, staid Board of Deputies. It might probably be more easily induced to weigh the remarks we have made, and if found worthy of regard, carry them into practice. Among the honorary officers of the Association are men well known to fame. They are the equals of the best that may visit our shores. It would not be difficult for them in their representative capacity to approach coreligionists of distinction from abroad. A banquet or a conversazione might be arranged, or the stranger might be received under the hospitable roof of one of them, there to be introduced to as many of the leading men in the community as it might be convenient to invite. Here is a new duty for the Anglo-Jewish Association, the discharge of which might come gracefully from it, and which it might perform with credit to itself, and to the delight and benefit of all concerned.

Marriage Portion Society.—A meeting of the subscribers of the Marriage Portion Society, was held on Tuesday, Mr. L. M. Myers, President, in the chair. An election of a couple to receive the bounty of the charity was held, when Morris De Haan and Jane Goldstein were elected. The scrutineers were Messrs. I. Cohen and I. D. Leo. Votes of thanks were passed to the President, Mr. L. M. Myers, and the Vice-President, Mr. Charles Walrauch, and the proceedings terminated.

Penny Dinners.—The number of Penny Dinners distributed during the two weeks ending December 2nd, was 717, including 127 free dinners.

CORRESPONDENCE.

All letters intended for insertion must be authenticated by the name and address of the writer—not necessarily for publication, but as an evidence of good faith. All communications intended for publication should be written on one side only of each sheet.

The Editor finds it necessary to state that he cannot undertake to return letters which he may feel it his duty to decline to publish.

It is particularly requested that all communications for the Editor be forwarded direct to the office of the Jewish Chronicle, 43, Finsbury Square.

We wish it to be understood that we do not necessarily identify ourselves with the opinions of our correspondents.

ABEN EZRA.

TO THE EDITOR OF THE JEWISH CHRONICLE.

In answer to your remark on the letter of your correspondent "P.A." I venture to say that he is quite right in assuming that the name of the above scholar was אֶבֶן עזרא as I find in the book of "Aedificium Solomonis," (Hanover, 1831), the following remark: "אבי עזרא whose name in full is ר' אברהם בן ר' מאיר בן עזרא is considered as a very celebrated commentator and grammarian והוא חבר ספרים הרבה עד מאוד והלך לרקיע ראש חדש אדר ד' אלפים תתקנד בן חמש ושבעים שנה ואמר בשעת מיתתו ואברם בן חמש שנים ושבעים שנה בצאתו מחרון אף העולם.

"He was a very learned rabbi, born in Toledo, and lived in the 12th century. Not only had he a great knowledge of Hebrew, but was also well versed in science. He wrote some twenty books on different scientific subjects, and died in the beginning of the 13th century in the island of Rhodus, at the age of 75."—

Yours obediently, Z. J. Rudelsheim.

Wolverhampton.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—You wish for my authority for אבן עזרא. I need scarcely remind you that his full name was אברהם בן מאיר אבן עזרא, and by that name he is registered in the Museum Catalogue of Hebrew Books, compiled by Zedner the Hebraist, in English letters, as Abraham ben Meir Aben Ezra. There are dozens of other names, including "Aben," among whom I will only mention Judah ben Saul Aben Thibbon, Moses ben Samuel Aben Thibbon, and Aben Melech, author of the מכלל יופי.

Bartoloccio, in his Bibliotheca Magna Rabbinica, speaks of him as Aben Ezra; and Wolff, in his Bibliotheca Hebraea, mentioning him as Rabbi Abraham, f. Meer Aben Ezra, and gives a reference, which is supported by Buxtorff, to I Sam. vii. 12 I might also refer to the same book, iv. i., and v. i., where these two words are also in juxtaposition. Analogous to which is אבן ישראל, Gen. xlxx. 24, and צור ישראל. xxiii. 3; and, more particularly, as referring to this subject, Joshua, xv. 6, אבן בוהן בן ראובן.

Your space is valuable, or I could cite numerous references to French, German, Italian and English biographies and cyclopædias, in all of which he is named Aben Esra or Ezra. Zedlers Groses Vollstandiges Universal Lexicon says, quite in point, Aben Ezer, siehe Eben Ezer; then follows, Aben Ezra, oder Rabbi Abraham Ben-Meir Aben Ezra. The Allgemeine Encyclopædie der Wissenschafften, says A. E. eigentlich Abraham, Sohn des R. Meir, Enkel des Rabbi Ezra.

Moreri, in Le Grand Diction. Historique, mentions him as Aben Ezrason Eben Ezra. Brockhaus, in the Conversations Lexicon, 1875, says "Bei den Christ. Schriftslstellern des späten Mittelalters Kommt er unter dem namen Abenare oder Avenare, (vol. i.) The real Encyclopædie, says, "A. E. auch Ebenare oder Evenath. I will candidly admit that Brockhaus, just cited, says "AE genauer Ibn; and that both Steinschneider and Fuerst generally use that form; but, admitting the neology in these cases, the אבן מאסו can in no way avail with the חלקי אבנים, which I have brought to the contest.

I anticipate your remark, that in continental languages, A is pronounced as in the interjection Ah; but in most of the references I have given, the word is with A, vel E; or with a reference to a Hebrew text, containing the word אבן. And the anticipated remark would have even less force, when we find הבל invariably rendered Abel.

Yours obediently, Philip Abraham.

147, Gower-street.

[All the quotations given, which might still be multiplied, only prove that the authors mentioned not being acquainted with the Arabic language, misread the unfamiliar Arabic אבֿ׳ (son), as do the two writers of the letters on the subject, taking it for the Hebrew אֶבֶן (stone), familiar to them. The mistake, however, has been pointed out in modern time by Arabic scholars, and should therefore be avoided. The late Mr. Zedner no doubt knew the correct name. But it was his duty in the catalogue to state the name under which Ibn Ezra was known and quoted for several centuries. We may add that all "Abens" quoted by our correspondent designating scholars of Arabic origin, are in reality אבן (Ibn), meaning "son," and not "stone," as misread by Hebrew scholars unacquainted with Arabic. Ed. J. C.]

TREDEGAR SYNAGOGUE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—If you will be kind enough to insert this letter, you will be conferring upon us and the Jewish religion at large the greatest blessing. I am afraid that the synagogue in this town, which is nearly completed, will in all likelihood be sold, and for a different purpose than the holy one intended. The mortgage for £400, I fear will be called in; and, until the remaining sum of £200, due to the builder, be paid, the synagogue cannot be completed. If any of our kind brethren would come forward to aid us in our strait, it would be the means of enabling us to finish the building, and take from us the reproach which has been hurled at us from all quarters, that the Jews began a place of worship, and failed to finish it. If those kind friends who have promised donations would forward them to Mr. Lewis Lyons, Pawbroker, Queen Street, Tredegar, they would confer an everlasting favour. Trusting this appeal will not be in vain, but will be responded to with that kindness and charity ever evinced by our wealthy brethren in aid of a good cause,

I remain, yours obediently, Jacob Bloom.

Castle-street, Tredegar.

THE MONTEFIORE BAZAAR.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—As attention has been called to the unsatisfactory balance-sheet published, I desire, as one who rendered great aid to the Bazaar, to point out an important item that is not accounted for. This is the number of tickets by which most of the visitors were admitted; there were between 200 and 300, besides the tickets for the Concert—about 100. In the return made from each stall-holder, I do not see any proceeds from Mrs. Birley. What became of her goods? What became also of the *large* quantity of unsold articles? Surely, the contributors to the Bazaar are entitled to better information than up to the present time is offered.—Yours obediently, A.

London, Dec. 6th, 1875.

MRS. WAINWRIGHT.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I lose not a moment in calling your attention to a great, and, (for a clergyman) I may add, an almost unpardonable error, in a letter from the Rev. Alfred Conder, Rector of Middleton, Sussex. It occurs in this day's *Daily Telegraph*. He writes: "In Wainwright's case, the hard Mosaic curse might seem to be a just one. 'Let there be none to pity him, or to have compassion on his fatherless children.' The very severity of the curse, however, shows that we are living under a more merciful dispensation."

Now, in the first instance, the "curse" is *not* "*Mosaic.*" It occurs in Psalm 109, v. 12. This Psalm is ascribed to *David*, and the "curses" are *alleged* to have been uttered by him against his enemies; whereas, it can be clearly proved that the Psalmist is merely repeating what his adversaries had wished against him. A reference to verse 20 will prove this, את פעלת שטני מאת ה' והדברים רע על נפשי: as also by the tenor of the subsequent verses, especially verse 28: יקללו המה ואתה תברך קמו ויבשו ועבדך ישמח.

These, I think, will sufficiently justify the explanation. I need scarcely add that all the vindictive verses are in the third singular, whereas, the deprecatory ones alluding to the curses, are in the plural.—Yours obediently,

147, Gower-street. Philip Abraham.

[The letter of the Rev. Mr. Conder also appeared in several other daily papers. A reply similar in tenor to that of Mr. Abraham, by the Rev. I. H. Myers of Ramsgate, was published in yesterday's "Daily News."—Ed. J.C.]

ESTABLISHMENT OF A JEWISH BOARD OF GUARDIANS AT LIVERPOOL.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—In your last week's impression you inserted a report of a meeting held in this town, convened for the purpose of establishing a Jewish Board of Guardians here. In your report of the Rev. Prof. Prag's speech there is an omission which should be supplied. The reverend gentleman proceeded to quote from the last report of the Manchester Board of Guardians, and stated, 1st, That the Board was not a success, inasmuch as they collected £800 during the past year, of which £200 was expended in salaries, rents, &c., the munificent sum of £1 5s. was expended for implements, and £1 10s. for apprentices' indentures. 2nd: That there were in Manchester 600 Jewish poor.

The above testimony is in direct opposition to the Rev. Morris Joseph's statistics, who stated that pauperism ever decreased in the communities where a Board of Guardians existed.

Personally I contend we do not require a Board of Guardians for Liverpool, for the following reasons: 1st. The existing charities have so far ever been successful in their aims. 2nd. We have (thank God) very few Jewish poor in Liverpool, and Jewish employers of working men can be counted on one hand. The average number of poor Jewish families is 45, and therefore the expenses ensuing upon a Board of Guardians is out of all proportion. 3rd: If some gentlemen are desirous to become guarantees and find work for the industrious poor, and are willing to apprentice intelligent children, let them establish a society for such a purpose, and request the Rev. Prof. Prag, Rev. Dr. Stern, and the Rev. Morris Joseph to act as honorary inspectors, for I am positive the three rev. gentlemen could find a few leisure hours to devote to such a good purpose without establishing a Board of Guatdians whose minimum expenses would be £150 per annum, a sum nearly, if not quite, sufficient for the total purposes of a society as contemplated above. And further, I beg to contend that not even a twelve months' trial would have been conceded had a poll been taken before 2 o'clock, for at that hour a number of gentlemen (some of them having previously attended a philanthropic society's meeting) left the room.

I sincerely trust that some independent gentlemen of London, Manchester and Birmingham will enlighten us through your valuable columns as to the benefits derived from a Board of Guardians in their respective towns or cities.—

Yours obediently, An English Jew.

Liverpool, Nov. 30, 1875.

THE JEWISH SCHOOL AT SALONICA.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—On a former occasion you kindly afforded space in the columns of your influential journal to some articles of mine, with reference to the necessity of constructing suitable school buildings at Salonica, in order to encourage and extend education among the Jews of that city. I then demonstrated that this is the only means of avoiding the risk of being suddenly compelled to close the schools now in existence, which have been placed in good working order after much labour and many sacrifices.

You are aware that I proposed opening a subscription at Salonica, as well as in other cities, with the object of raising a fund of £4,000, which is found to be the amount requisite to erect premises fully adequate from every point of view to the wants of numerous pupils of both sexes. I am happy to say that this subscription has already been initiated.

In order to obtain due publicity, I address myself to your journal. English liberality is always unfailing; and I trust that through your favourable advocacy, other philanthropists will be induced to follow the example set to them.

Believe me, Sir, yours obediently, Dr. M. Allatini.

Salonica, Nov. 15th, 1875.

P.S.—I may remark that among the gentlemen who have subscribed to this Fund, both in Salonica and elsewhere, there are some who are not Jews. This clearly demonstrates the friendly feeling generally entertained towards our work.

Notices to Correspondents.—"ב."—The sentence might be paraphrased thus: "And the wine that made me stagger, I drank;" lit.: "The reeling wine I mixed." Eastern wines being strong are generally mixed with water before they are drunk; hence the idiom "mixing" for "drinking." "Ruthra."—The letter will be inserted if the writer will sign it with his full name.

Received: "The Holy Truth, &c.," compiled by Hugh Innor Browne. (Arthur Hall.)

Received for Penny Dinners, £2 2s. from Messrs. P. and S. Beyfus

Co-operation is not unlikely to find a considerable rival in the tradesmen associated with the society called the General Expenditure Assurance Company, 8, Old Jewry, London, which is increasing by hundreds the number of its members in London. The Company has been in existence about a year and a half, and its shareholders, who are distinct from trade members, have already received a very fair dividend. London tradesmen are beginning to find their customers who had deserted them for the "Stores" returning to them for the advantages offered by the Company's system, which, without requiring anything more than the payment of ready money, secures the purchaser the ultimate return of the amount he has expended.—[Advt.]

UNITED SYNAGOGUE.

A meeting of the Council of the United Synagogue was held on Tuesday evening, at the Central Synagogue Chambers, Great Portland Street. There were present: Mr. **LIONEL L. COHEN**, in the Chair; Messrs Hyman A. Abrahams, D. Benjamin S. Benjamin, M. Bentwitch, J. Bergtheil, A. L. Cohen, D. Davis, Noah Davis, L. Engel, Ellis A. Franklin, M. Hart, S. A. Hart. H. A. Isaacs, J. M. Isaacs, H. A. Israel, D. L. Jacobs, D. Jameson, I. A. Joseph, N. S. Joseph, Hyam Levy, L. London, J. Magnus, Barnett Meyers, Samuel Montagu, Assur H. Moses, M. S. Oppenheim, J. Peartree, Charles Samuel, S. Schloss, H. Solomon, and L. Solomon.

CENTRAL SYNAGOGUE.

Before the meeting proceeded to the consideration of the business upon the agenda, the **CHAIRMAN** announced that in conformity with the permission given at the previous meeting of the Council, the Central Synagogue would be closed from January 3rd to January 30th. As prayers would be read in the Council-room, he mentioned the circumstance to elicit an expression of opinion as to the most convenient time for convening the next meeting of the Council.

THE LATE HENRY MOSES.

The **CHAIRMAN** said that there had just died one of the members of the Council one of whose sons had been one of the founders of the United Synagogue. It was in accordance with Jewish feeling not to approach the family with expressions of condolence until the funeral had taken place. He would therefore not ask the meeting to pass a resolution, but had alluded to the event so that it might be understood that the Council had not been wanting in due respect to a family, several members of whom had been connected with the foundation of the United Synagogue and with the antecedent proceedings of the council.

BOARD OF DEPUTIES.

A letter was read from the Board of Deputies, deferred from the Council meeting of November intimating "that the Board have resolved that the amount due to Sir Moses Montefiore, Bart., (viz., £100 advanced by him many years since to meet the current expences of the Board) should be raised in four half-yearly instalments, by assessments upon the synagogues represented at the Board."

The letter gave rise to a lengthened discussion, during which Mr. **HENRY A. ISAACS** and several members complained that further information had not been afforded to the Council as to the objects for which it was intended to raise the £100. Mr. Isaacs said that he considered it an unbecoming proceeding on the part of such a body as the Board to have allowed the debt to have remained "many years" unpaid. Several members of the Board of Deputies, and especially Mr. **SCHLOSS** and Mr. M. S. **OPPENHEIM** offered explanations to the meeting, and contended that the Board had not in any way acted in an undignified manner, but rather that the Council would be taking a very undignified course to raise any objection to the payment of so paltry an amount, and that indeed the Board had acted with extreme courtesy in the matter and need not have asked the consent of the Council at all previous to the payment, in the usual course, in accordance with the constitution of the Board. Eventually, it was agreed that the quota of the United Synagogue should be paid as requested by the Board.

EAST LONDON SYNAGOGUE.

The meeting then proceeded to the consideration of the report of the Executive Committee on the proposed East London Synagogue.

The Executive Committee in their report to the Council give the substance of a letter received from the East London Committee in which is recapitulated the history of the undertaking and the communications that have passed between them and the Council. Plans have been prepared for the erection of a synagogue capable of seating about six hundred worshippers in all, with a provision for future enlargement so as to accommodate nine hundred worshippers, with a minister's house, suitable congregational offices and a Jewish Bath. It is mentioned that the plans have been prepared in the most economical way without any architectural decoration. For example, it is contemplated to erect a synagogue of brick inside and outside, so as to save the expense of plaster, and "yet the Committee are assured that there is no probability of the work being completed in the simplest way for less than £7,500 exclusive of architect's commission." Data as to the financial position of the projected synagogue are given: The cost of land purchase and all expenses has been paid amounting to £1,973. Estimated maximum cost of synagogue, £7,500. Present balance due to Treasurers, £400. The total assets to meet the outlay for the erection of the synagogue, (including the vote solicited from the United Synagogue) are estimated at £4,900. There is therefore a deficiency of £3,000.

The report then proceeds: Finally the Committee of the East London Synagogue state "that they are prepared forthwith to convey the site of the Synagogue to the Trustees of the United Synagogue, and that they have assured the Council that in the event of the East London Synagogue being admitted a constituent of the United Synagogue, they may undertake to guarantee that the members would be prepared to bear a percentage for communal purposes in the same ratio as the other constituent synagogues of the Union." Upon all these statements, and provided the Council accede to the application made to them, the Executive Committee, finding that upon a total outlay for land and building of between £9,500 and £10,000 there will be a deficiency of but £3,000, without any general appeal having been made to the public, beg to report that they consider the conditions suggested in their report laid before the Council, 6th January, 1874, to be in a great measure fulfilled, and they recommend to the Council—

> "That upon the conveyance to the United Synagogue of that portion of the land appropriated for the erection of the East London Synagogue, the sum of £2 000 be granted by the Council to the Committee of the East London Synagogue towards the erection of the building, and that the necessary steps be taken under clause 64 of the United Synagogue Act to give effect to this resolution."

Appended to the report is a letter from Mr. H. Hymans, Hon. Sec. of the proposed East London Synagogue in which the following conjectural statistics are given: The number of Jewish families resident within one mile radius of the site of the synagogue is at least 500; there are living in the district 27 seatholders of the Great, 17 of the New, and about 15 of the Hambro Synagogues. There are two small synagogues and one minyan in this neighbourhood besides a small synagogue in connection with the Almshouses, Devonshire Street, Mile End. The Mile End Synagogue counts 52 seatholders, contributing about £120 annually; of these six are also seatholders in the City synagogues. The Stepney Synagogue counts about 25 members, but the room in which service is held is a very small one, and could not possibly accommodate a greater number. During Festivals this synagogue has the use of the large Stepney school-room, and at those periods no less than 150 men attend. The attendance at the minyan room in Bedford Square reaches an average of 20 daily. At the outset of the movement for erecting a synagogue, 100 seats for males, and 50 for ladies were applied for. It is estimated that the probable income of the synagogue will be about £400 to £500 per annum, and it is proposed to collect the contributions weekly or monthly.

The **CHAIRMAN** moved the adoption of the recommendation of the Executive Committee, and spoke in earnest terms in support of the scheme for the erection of a synagogue at Stepney.

Mr. S. A. **HART** said that the amount estimated for salaries to the ministers of the new synagogue was absurdly low.

Mr. H. A. **ISAACS** spoke in support of the adoption of the recommendation of the Executive Committee. He said that even if difficulties were encountered at the inception of such a scheme as the erection of a synagogue at Stepney, the Council should not pause in lending a helping hand to so good a cause. If ever there was a genuine want which ought to be speedily supplied, it was a synagogue in the East End of London. If the synagogue were founded and admitted into the United Synagogue, it would form a constituent synagogue of which the Council would be most proud. He heartily supported the motion of the Chairman, and would exert all his influence in supporting so worthy a cause.

Mr. **ELLIS A. FRANKLIN** said that the movement deserved the heartiest and most earnest assistance which the Council could lend to it. He appealed to the members to pass the resolution unanimously and graciously, and to wish the excellent cause "God speed."

Mr. **SAMUEL MONTAGU** congratulated the Council upon this being the first occasion when they had carried out one of the objects of the United Synagogue—that of the founding synagogues where required. Apart from all questions of finance, it would be the bounden duty of the Council to give their support to so excellent a movement.

After a few remarks by Messrs. S. A. **HART**, J. **BERGTHEIL**, and **BARNETT MEYERS**,

The **CHAIRMAN** expressed regret at the continued illness of the President Sir Anthony Rothschild, who had taken the liveliest interest in the cause. He had not only presided at a public meeting in connection with the movement, but had personally exerted himself in ensuring a successful result to the labours of the Committee, and had placed at their service the benefit of his great experience.

The resolution in favour of making a grant of £2,000 was then passed unanimously.

BETH HAMMEDRASH.

Messrs. Ellis A. Franklin, Assur H. Moses and Charles Samuel were elected Trustees, and Mr. Philip Casper was elected Warden of the Beth Hammedrash.

BOROUGH SYNAGOGUE.

Mr. **BARNETT MEYERS** was elected a Trustee of the Borough Synagogue in place of Mr. J. M. Harris who declined to serve.

THE CHIEF RABBI.

It was resolved, as a mark of the respect and esteem of the Council for the Chief Rabbi, Dr. Adler, to present him with a new succah at a cost not exceeding £100.

HAMBRO SYNAGOGUE.

Messrs. Hyman A. Abrahams, L. L. Cohen, S. A. Hart, H. A. Isaacs and Samuel Montagu were appointed representatives of the Council at a conference, to which the Hambro Synagogue would be invited to send five representatives, to confer on certain maters relating to the Hambro Synagogue.

STANDING ORDERS.

On the motion of Mr. H. A. **ISAACS**, it was resolved to refer the Standing Orders of the Council to the Executive Committee and Mr. M. S. Oppenheim for consideration and report as to any amendments that may be required therein.

PREMATURE INTERMENTS.

Mr. H. A. **ISAACS** asked whether it was probable that the Committee appointed some two years ago to consider the question of burials, would shortly present a report to the Council?

The **SECRETARY** (Dr. A. Asher) said that the report had not yet been prepared, nor had the Committee held a meeting for a long time past, but he believed that the Chairman of the Committee, Mr. Algernon Sydney, was preparing a report which would no doubt be presented to the Council as soon as adopted by the Committee.

Mr. M. S. **OPPENHEIM** expresed a hope that the Ecclesiastical Authorities would issue peremptory orders agsainst hasty burials.

The meeting then concluded with the usual vote of thanks to the Chair.

ECCLESIASTICAL LEGISLATION IN HUNGARY.—The *Pall Mall Gazette* writes:—A letter from Pesth in the *Allgemeine Zeitung* gives some information as to the religious laws which are to be revised in the course of the present session of the Hungarian Parliament. The new laws established in 1848, says the correspondent, which effected such radical reforms in political and social matters, were almost Conservative in regard to politico-religious questions. It is true that Art. 20 of the 1848 Code lays down the principle of entire equality and reciprocity in religious matters, but it only applied to the religions recognised by law—namely, the Roman Catholic, the Græco-Eastern, the Lutheran, the Reformed, and the Unitarian creeds; all others, the Jews especially, which is so numerously represented, were excluded from it. The Hungarian statesmen, however, fully admitted this defect in the law, and when the Constitution was re-established in 1867 it was provided by Art. 17 that "the Israelitish inhabitants of the country are placed on an equal footing with the Christian inhabitants in the exercise of all civil and political rights." Although, however, the Jews thus obtained the rights of Hungarian citizens, their religion still remained legally unrecognised. Afterwards, by Art. 53 of the law of 1868 equal rights were given to all the "recognised" religions, thereby abolishing the special privileges hitherto enjoyed by the Roman Catholics as the "State" Church. But it is still forbidden to abandon one of the "recognised" religions in order to adopt an "unrecognised" one; marriages between a member of a "recognised" Church and one of an "unrecognised" are illegal, and every Hungarian citizen is legally bound to declare himself a member of some religious community. Civil marriage does not exist, and all trials for separation or divorce are conducted by the ecclesiastical tribunals. Two years ago, M. Deak, in his last great parliamentary speech, pleaded for the separation of the State from the Church "according to the American System," the abolition of all compulsion in matters of faith, and the introduction of obligatory civil marriage. These proposals were received by the House with applause, and it appointed a Commission to prepare a scheme for carrying them out. The whole of the press and the representatives of the comitats and towns joyfully accepted the proposals, but it seems that the present Ministry is not disposed to adopt them in their entirety. According to the correspondent, the only Bill which it will introduce on the subject is one for the introduction of optional civil marriage, as in Cisleithania. Another religious Bill will be that relative to the sect of the Nazarenes, or "followers of Christ." This sect has for more than thirty years found supporters in the country, and it is especially numerous in the southern districts. There were 2,244 Nazarenes in Hungary in 1870, but there are now many more. At first they had to suffer much persecution, which increased their numbers and their fanaticism, until the late Baron Eötvös, as Minister of Cultus, relaxed the law in their favour in 1868 by admitting certificates of birth and death in their case without requiring the performance of baptismal or funeral rites, as such are not permitted by their religion. Under the new Government Bill the Nazarenes will be required to organise themselves into a religious community, and to select an ecclesiastical superior, after which their existence will be legally recognised, but only in their corporate capacity.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural law which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."

BAYSWATER SYNAGOGUE.

On Sabbath last, at the Bayswater Synagogue, a deaf-mute, an inmate of the Jews' Deaf and Dumb Home, being Bar-Mitzvah, was called to the Law, and recited audibly the usual blessings. The Rev. Dr. Adler, in the course of a powerful and eloquent sermon, said: Whenever a young brother worshipper attains his religious majority, I doubt not that your heartfelt wishes go with him as he ascends the Reading Desk and binds himself by lip and heart and soul to his Father in Heaven. But this day, surely, a more than ordinary interest was aroused within your hearts. Who is so unimpressionable as not to feel an unwonted thrill as he heard the benediction over the Law recited in articulate language by one who in common parlance is termed Deaf and Dumb? Who could withhold his sympathy from that bright lad as he gazed intently upon the Reader's lips, so that he might catch the words of the sacred book? Verily, it must have seemed to us almost as though the miracle had been realized, of which Isaiah speaks: "And in that day shall the deaf hear the words of the book, and the tongue of the dumb shall sing." The preacher then proceeded to consider the question how to reconcile the existence of such an affliction as deaf-mutism, one of the most terrible calamities in the catalogue of human woes, with the goodness of God, Who has designed all His creatures for happiness. He showed that this question was connected with those two great problems, the existence of evil in the Universe, and the truth enunciated in Scripture, that the "Lord visiteth the sins of the parents upon the children." The progress of science had discovered many physical causes of deaf-mutism, so that the disease might in some measure be regarded as preventible. Sanitary improvements, greater attention to the laws of health, especially temperance, a more skilful treatment of those maladies which result in deafness had contributed in modern times to lessen the number of those who were thus afflicted. There were certainly curses altogether beyond man's control, but even here we might recognize the merciful wisdom that "bringeth light out of darkness." The existence of such a deprivation should impel us to look with awe upon the marvellous structure of that delicate and complex organ—the ear; those wondrous processes by which we are enabled to hear, should teach us to value the possession of this sense. Better far, he exhorted his hearers, to have your lips sealed with eternal muteness, than to defiile them with false and impure words. Better to be deaf, than to listen to the foulmouthed slanderer, the profane blasphemer and the tempter to evil! And may we not further believe that God permits the existence of these afflictions that we may exert our intellects in the endeavour to mitigate them, that our hearts may be filled with divine sympathy and compassion. "Open thy mouth for the dumb, in the cause of all such that are appointed to destruction. Open thy mouth, judge righteously and plead the cause of the poor and needy." In illustration of this, the preacher gave a brief sketch of the treatment of the deaf and dumb, showed how in heathen times and during the Middle Ages they were put to death as being objects of divine wrath; he pointed out the endeavours that had been made for their instruction, especially by lip-teaching, the earliest mention of which was to be found in a passage in the Talmud (Hagiga, p. 3); and referred to the existence of the two schools which had been founded by noble-hearted and zealous brethren-in-faith, and appealed to his hearers' benevolent sympathy and generous help in their behalf. At the conclusion of his sermon, he addressed the Barmitzvah in a few, simple earnest words, such as the deaf-mute would be likely to read off the speaker's lips and to understand.

THE JEWS OF ROUMANIA.

We extract the following article on the Jews of Roumania from the *Daily News*:

"Notwithstanding the representations which have been made to it by several of the Great Powers, and the almost unanimous voice of public opinion, the Government of Roumania refuses to its Jewish subjects the rights granted to them by the Constitution itself, and has let their names be removed from the list of electors. By a law passed in February, 1874, this right was conferred upon them under the following conditions:—If they have followed a course of studies in one of the Roumanian Faculties, obtained a degree of doctor or licentiate in a foreign University, or established in Roumania a manufactory employing not less than fifty workmen and "useful to the country." These conditions seem plain enough, and several Jewish doctors applied to be placed on the list of electors at Bucharest. As the Municipal Council refused their request they appealed to the District Court, which also rejected their application, and the judgment has now been confirmed by the Court of Appeal. Nor is this the only evidence of the determination of the government to deprive its Jewish subjects of the liberties which they enjoy in nearly all European countries, for it has interpreted two clauses in the commercial treaty recently concluded between it and Austria in such a way as to press very severely on members of the Jewish persuasion. One of these two clauses that there shall be full and entire freedom of trade between the subjects of the two countries, with the reservation that this freedom is not to prejudice the laws of either country which relate to foreigners in general. The other clause sets forth this reservation at greater length. But the law of Roumania makes it illegal for Jews, whether native or foreign, to hold landed property, and the Government insists that this law is applicable to Jews who, though residing in Roumania, are Austrian subjects. This decision has excited great indignation in Austria, and the Liberal Press in Vienna is unanimous in its condemnation. Several Chambers of Commerce in Austria and Hungary have met to protest against this interprettion, and petitions will be presented to the Parliaments of Vienna and Pesth, asking them to refuse their consent to these clauses in a treaty which, fortunately, has not yet been ratified.

PROPOSED WEST END SYNAGOGUE.—We understand that very energetic steps are being taken for the collection of the fund for the proposed new West End Synagogue. A vigorous canvass has been instituted, and the considerable sum of £5,000 has been already collected. This sum does not, we are informed, include the donations of many leading members of our community, from whom, however, a goodly accession is confidently reckoned upon by the promoters of this movement.

[ADVT.]—HYGEIA.—"In the sitting and bed-rooms a true oak margin of floor extends two feet round each room. Over this no carpet is ever laid. It is kept bright and clear by the old-fashioned beeswax and turpentine, and the air is made fresh and ozonic by the process."—Dr. Richardson, F.R.S., at the Social Science Congress, Brighton, 1875. The above most important sanitary improvement can be obtained by using HOWARD'S PATENT CARPET PARQUET, which can be laid over any wood floor, and gives a margin of the same thickness as carpet. It was exhibited at the Social Science Congress at Brighton, 1875, and highly approved of. Showrooms, 25, 26 and 27, Berners street, W.

LITERATURE.

The Social Life of the Jews.

We have read this article in the *London Magazine* for the current month with great satisfaction. Not only because it represents the social life of the Jews in a very favourable light, but because the article is published in a periodical for the general public. It not rarely happens that undeserved attacks are made upon the Jews, or insinuations thrown out against them in general publications, which either remain unanswered or answered in the Jewish Press, because the conductors of the assailing journals are not always just enough to open their columns for defence. But the Jewish Press, as a rule, is not seen by those who have read the attack. The poison thus continues to work, simply because the antidote has been excluded. Much mischief has been done in this way, which can only be counteracted by occasional illustrations of Jewish life in general periodicals in the style and spirit of that commented upon, serving as an indirect reply to the attack made. But apart from this, the article contains also some remarks which have an independent value of their own. Thus when the writer proposes "as charitable as a Jew," instead of "as rich a Jew," he has hit upon a truth which it is worth remembering, and which it would be well if the substitution received the acquiescence of those using this proverb as thoroughly false as the other would be true. There are, no doubt, some Jews who are rich, but as a people the Jews are exceedingly poor, poorer, probably, than any other community. How many rich Jews are there among the three million of Jews in the Russian Empire? But rich or poor, charitable they are, whether starving in Siberian hovels or luxuriating in British mansions. We cordially recommend to our readers the perusal of "The Social Life of the Jews." It is brief, to the point, and written with warmth of heart.

UNIVERSELLE ISRAELITISH ALLIANCE.

The last monthly meeting of the Central Committee, took place on Nov. 10, M. S. H. Goldschmidt in the chair. A number of fresh adhesions, donations in money, and books to the library having been announced, the condition of the Jews of Roumania was considered. Roumania.—The report re-produces the decision given by the Court of Cassation of Bucharest against the three Jewish doctors, who in virtue of a law passed by the chambers in 1874, sought to be inscribed on the list of electors for municipal offices. From this decision it appears that the Court held that the law of 1874 admitting native Jews possessing certain qualifications to the electoral lists was in contradiction with Article 7 of the constitution, which excludes all foreign non-Christians from the rights of citizenship, and argued that since the Jews, whether natives or not, have been declared as strangers and were incapable of naturalisation, the law of last year was unconstitutional, and therefore could not be carried out. Hamburg.—A Committee was formed in that city in 1869, the object of which was to facilitate the emigration of Jews from Russia. Since then, however, a law was enacted in Russia which subjected all Russians without distinction to military service. The Committee therefore resolved to dissolve and to hand the funds at its disposal to the Alliance to be employed in educational purposes for the benefit of the Russian Jews. The Alliance accepted the offer (about £415). Turkey.—The Cimacan of Molasso who had shown so much energy in punishing the rioters who had committed so many outrages against the Jews having been sent to another place, and his successor having released at once the culprits, the Turkish branch of the Alliance has brought the matter under the notice of the Grand Vizier, fears being entertained lest the criminals be encouraged to new excesses by the immunity enjoyed. The delegate sent by the Jews of Yemen to Constantinople has, through the interposition of the local branch, received a vizierial letter, which orders the nomination of a chief rabbi at Sanaa. The Agricultural School at Jaffa continues to progress. The new building has been covered in. Two gardens are prepared for cultivation. The clearing of a third will be commenced. Several apprentices who have served their time have been sent to Paris, there to perfect themselves in their respective trades. The new feature of receiving paying boarders works well, and it is recommended to increase their number. M. Patrimonio, French Consul-General at Jerusalem, paid a visit to the institution, and expressed himself well pleased with it. The continuance of cholera at Aleppo has not yet allowed of the school being re-opened. The Governor-General, Reis-Pasha, attended the distribution of prizes at Bagdad, expressing his satisfaction. Sixteen boys have been apprenticed to various trades and are getting on satisfactorily. The examination recently held at the girls' schoool of Constantinople showed how much progress had been made within a short time. At Samacoff the boys much advanced in Turkish are employed in the offices of the government. The projected girls' school at Smyrna has not yet been established, M. Sidi considering the period inopportune, there being great distress among the Jews. The boys' school is getting on well, as shown by the gratifying result of the late examination. The school received another visit from the Governor-General, Essad-Pasha. Morocco.—Chief Rabbi Elmaleh, of Mogador, intends to convene a meeting for the purpose of establishing an apprenticing society, to which the Alliance has promised its co-operation. At Tetuan 29 apprentices have received subventions from the Alliance. Paris.—Five pupils of the preparatory school have passed their examination and have received certificates as teachers, and several girls preparing themselves for the preceptorial career have been placed in the Institution Bishoffsheim.

MRS. WAINWRIGHT.—The following letter was forwarded to the *Daily News*: "Sir,—In this morning's impression of your widely circulated columns, there appears a letter under the above heading, in which the Rev. Alfred Conder pleads for Mrs. Wainwright and her children. No doubt the writer has made out a good case for his *protégée*, to whom no one can refuse his pity. But the laudable object which the rev. gentleman had in view when he penned his letter to you, is no reason why he should impute to Moses a sentence nowhere found in his writings. The rev. gentleman says, in Wainwright's case the hard Mosaic curse might seem a just one: 'Let there be none to pity him or to have compassion on his fatherless children.' Surely the rev. gentleman might succeed in rousing the compassion of your readers without contrasting the Law of Moses with the new dispensation, by means of a quotation not to be found in the writings of the Jewish Legislator.—Yours obediently, 'A. B.' Dec. 7, 1875."

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NOTICE.

In consequence of the smallness of the amount of the Annual Subscription to this journal and the disproportionate expensiveness of collection, subscribers are respectfully informed that the delivery of the paper in future cannot be guarranteed unless the Subscription be paid IN ADVANCE. *Subscribers receiving their copy in a Green Wrapper are reminded thereby that their Subscription has expired.*

MEMORABILIA OF MEETINGS FOR THE WEEK.

SATURDAY, DEC. 11.
Jewish Working Men's Club and Institute, Lecture by the Rev. Isidore Harris, 8 p.m.
Association for Diffusion of Religious Knowledge, Lecture by Mr. Hermann Gollancz, at Sandy's Row Synagogue, 1.30 p.m.

SUNDAY, DEC. 12.
Hambro Synagogue, General Meeting of Seatholders, at the Synagogue, 12 noon.
Free Lectures to Jewish Working Men, Lecture by Mr. Raphael Meldola, at Jews' Infant Schools, Commercial Street, E., 8 p.m.

MONDAY, DEC. 13.
Board of Guardians, Meeting of Board, 5.30 p.m.; Medical Committee, 5 p.m.
Soup Kitchen, Opening of Soup Kitchen, 6 p.m.
Widows' Home, Meeting of Committee at the Home, 6.30 p.m.

TUESDAY, DEC. 14.
Board of Guardians, Work-room Committee, 4 p.m.; Industrial Committee, 5 p.m.
Board of Deputies, Meeting of Board, at Spanish and Portuguese Synagogue Chambers, Bevis Marks, 7 p.m.

CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month		Day of Civil Month.			Portion.	Haphtorah.
Friday	Kislev	12	Dec.	10	Sabbath commences 3.30		
Saturday		13		11	Sabath terminates 4.39	וישלח	Book of Obadiah
Sunday		14		12		Gen. xxxii. 3	
Monday		15		13			
Tuesday		16		14			
Wednesday		17		15			
Thursday		18		16			

Friday next, December 17, Sabbath commences at 3·30.

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The Jewish Chronicle.
LONDON: FRIDAY, DECEMBER 10, 1875—5636.

THE PRINCE OF WALES.

WHAT a relief to have learned by the same telegraph which announced the imminent danger in which His Royal Highness was on Saturday last, also the glad tidings of his providential escape. The country has reason to offer up its thanks to the Throne of Mercy, for having been spared such a calamity, and to our much-beloved and much-tried QUEEN such profound distress. The PRINCE is daily endearing himself more and more to his people, and is earning golden opinions by the tact and affability which he exhibits in his tour in our Eastern Empire. May Providence continue to watch over the safety of a life so precious to all of us, and may he soon be restored to us safe and sound!

A STATUE TO OLIVER CROMWELL.

THERE is now a mania all over Europe for the commemoration of departed worth. Artist, poet, theologian, philosopher or statesman—whatever comes into its net is fish. Italy has only lately brought to a conclusion the MICHAEL ANGELO celebration, and already prepares for another festival. This time it is not to be art, but religious liberty that is to be glorified. The anniversary of a refugee of the sixteenth century who, on account of his advanced religious opinions—the Unitarians claim him as their own—had to flee from his country and found shelter for a time in our own England, is to be celebrated. The co-operation of Mr. GLADSTONE for the commemoration of the quondom Oxford Professor GENTILI, is said to have been secured. Germany, amidst great pomp, erected the famous HERMAN statue in the Teutaburger Forest and its STEIN monument at Berlin. The University of Erlangen honoured itself by honouring the memory of its late distinguished Professor HERZ who, despite his medical eminence and acknowledged general merit, was allowed for years to languish in obscurity, simply because he was a Jew and refused to wash away the stigma by the waters of baptism. Even little phlegmatic Holland prepares to do honour to the memory of the great SPINOZA. And now in our own England a public-spirited private individual, after two centuries of undignified disregard, has erected a statue at her expense in memory of her country's greatest personage of the seventeenth century. A magnificent bronze statue of CROMWELL, by NOBLE, presented to Manchester by Mrs. ABEL HEYWOOD, was publicly unveiled on the first of this month.

The citizens of Cottonopolis might, with justice, write underneath the statue what it was once proposed to inscribe on the tomb after the death of the prisoner of St. Helena: "He has wrought too much good to speak evil of him; he has wrought too much evil to speak well of him." Anyhow we Jews have no right to speak evil of CROMWELL. By inviting MANASSEH BEN

Israel to England and allowing him to plead for his brethren-in-faith, and by his manifest inclination to favour the re-admission of the Jews into this island, he accustomed the people to the idea of toleration to the Jews. And if the decree of banishment was not publicly revoked, he suffered them to come and go without molestation. His merit in this respect however must not be over-rated. He was rather the occasion than the cause of their re-admission. It may be doubted whether the decree of banishment was ever strictly enforced under the Tudors and the early Stuarts. There is evidence to show that individual Jews known as such lived in this metropolis undisturbed in the reigns of Elizabeth and Charles I. It seems as though, since the reforms of Henry VIII., a milder religious atmosphere, unconsciously to the people, had begun to pervade the country.

The Bible, which had begun to be as household words in every English home, was too intimately connected with the abstract Jewish people of the past, not to familiarize the English mind with the idea of giving a trial to the concrete Jewish people of the present. In the great struggle with the despotism of the Tudors and the obstinate waywardness of the Stuarts, the patriots drew their inspiration from the specifically Jewish, not their own Scriptures. The ideals floating before their minds' eyes were drawn from Jewish history. The Greek Scriptures enjoined the distasteful and uncongenial doctrine of passive submission. The Hebrew writings of energetic resistance to idolatrous tyranny. The former were apt to make martyrs, the latter heroes. The enslavement of the people must have been the outcome of the teaching laid down in the Sermon on the Mount. National freedom was the flower sprung up from the soil on which Israel's judges and prophets moved. The sword of the Lord and Gideon prevailed. It was impossible for a population so thoroughly imbued with the spirit and holy zeal of Israel's heroes, patriots, and liberators, not to sympathise, unconsciously to itself, with the people which formed its prototype and whose struggles and divisions bore so much analogy to those which had ultimately issued victoriously from the contest. Denying it as it might, the spiritual kinship could not but assert itself. The Englishman's better nature conquered; and Cromwell, the outcome of the great religious and general revolution which had disintegrated the national institutions and national character ever since the commencement of the reformation; Cromwell, the purest product of the destruction of all old landmarks, their deglutition and the upheaval of a new order of things; Cromwell, in the Jewish question, was merely a representative of the Englishman's better nature which a dry technical traditional theology could no longer keep down. The Protector's connivance at the return of the Jews to England would have been of no avail had the way for it not been paved previously in the national mind.

Subsequent events, though incidentally and accidentally only, yet for all that powerfully helped on the quiet friendly movement in favour of the Jews in the national sentiment. The restoration brought in a king who, in Holland, could see with his own eyes how little a people is injured by toleration to the Jew. The concrete Jew was a being quite different from the abstract and imaginary one depicted in the chronicles of priests, popular ballads, legends and traditions of Jewish child-devourers, cannibals and Shylocks. There was nothing in Charles II. character, temper, or reminiscences that should have inclined him to lend a willing ear to the few fanatics, relics of days and of national feelings and views long gone by, who clamoured for the persecution of Jews. What in Charle's mind rather sprang from good nature than design, was in that of his successor a matter of deliberate policy. James was intent upon restoring Catholicism. This could only be effected under the mask of general religious liberty. Surely that toleration could not be denied to the Roman Catholic which was granted to the Jew. So the Jew remained unmolested. What would have been his fate had James succeeded in restoring Catholicism, it is difficult to say. Probably when the mask had served its purpose it would have been cast off. But about this we need not speculate. Suffice it, the short reign, only served to give the Jews a firmer hold on the country.

That King William had special reason to be friendly to the Jews is well known. The loan advanced to him by Suasso, of Amsterdam, when he prepared for the expedition which was to place him on the English throne must have greatly facilitated the enterprise. It was not a loan advanced on financial grounds. It was a great political, philanthropic, anti-clerical move. It was a battle fought in the interest of religious liberty. To replace the bigoted pensioner of Louis XIV. by the leader of the liberal party on the continent, the Jesuitical bigoted James by the Protestant large-minded William was a master-stroke of policy, was the salvation of Europe. The risk of a quarter of a million was worth the stake. The Jew Suasso staked and won. Civilisation has occasion to be grateful to the Jew Suasso. The legal enactments passed under this king in the interests of non-conformity rendered retrogression impossible. The work commenced under the Protestant Cromwell was finished by another Protestant by way of eminence. Cromwell and William, both risen to supreme power through revolutionary agencies, established the Jews in England. Still to the former the merit is due of having rightly interpreted the popular feeling with reference to the Jews and giving it a practical application.

The memory of the sturdy Independent of Huntingdon will for ever remain endeared to the Jewish people. He will rank among their benefactors and the Jews of England will for ever view with feelings of gratitude the hard lineaments of the conqueror of Dunbar and Worcester reproduced in the bronze likeness adorning Manchester, and sympathise profoundly with the crowning mercy which had rendered it possible for him to undo the cruel work of a Plantagenet king.

RELATION OF THE JEWISH PRESS TO THE COMMUNAL INSTITUTIONS.

A meeting of the Council of the United Synagogue lately held, was marked by an incident affording us an opportunity for a discussion which we have long had at heart. The incident to which we refer, and which we noticed at the time, was the remarks made by several speakers on the appearance in our columns of a communication by a correspondent, in which was handled a subject which the Council wished to keep from the public, and of which therefore, the reporters for the Jewish press, by the desire of that body, made no mention. Our columns further had at the same time the ill-luck of incurring the displeasure of this body by the publication in a previous impression of a notice of motion given by a member, and contained in the printed copy of the agenda prepared for the meeting. To the incident itself we attach no importance. We think we have fully vindicated the course taken by us; and we should not have recurred to it were it not part of a broader question of which the general public seems to have formed only a dim notion. The question is what is the relation of the Jewish press to the communal institutions, and what services is it called upon to render to the public? We shall endeavour to throw some light on this subject.

In a primitive state of society when the population is small and intercommunion between its several sections rare, the administration of its affairs raises no difficulty. The relations of the people to another, and of the individual to the whole body are few and simple. Everybody in a place knows everybody's position and business, and the different places rarely come into contact. The word of the mouth suffices for intercourse. The ancient Hebrews met at the gate of the city, the Athenians in the *agora*, and the Romans in the forum, there to talk over public affairs and transact public business. But as population increased and civilization created new and complicated relations between man and man, and community and community, while at the same time faciliating intercommunion between them, and forming fresh points of contact which in their turn became starting points for additional complexes of ideas and connections, the administration of affairs was not so easy as before.

The public business of such a population had outgrown quantitatively and qualitatively the working capacities of any single body. A division of labour became necessary which in process of time for the reason given, had again to be split into different departments, each of which had to act separately and independently while yet keeping up with the others unity of purpose and harmony of action. At the same time, and this for reasons given, intercourse between the managers of public business and those whose business was managed, experienced difficulties not known before. The multitude could not and did not always know the department to which any public business belonged; could not and did not always understand the new complicated relations which had arisen; and for this reason could not bring to bear its influence in the right time upon the right quarter and sometimes brought it to bear in a manner and at a season when interposition only injured its own interests and this simply from want of the necessary information on the subject in hand. Thus the skein became more and more entangled and the danger of misunderstandings of errors and failures became every day greater. The new relations evidently rendered necessary some new agency capable of coping and removing these difficulties. Here we have the origin, necessity and justification of the periodical press, as well as the nature of the services it is called upon to render civilised society. As the evil was not everywhere equally felt and as all the facilities for remedying it were not everywhere extant, the development of the periodical press was not everywhere alike. The institution, like all others, to which civilisation gave birth, unfolded itself only gradually according as its need was felt and the means for its satisfaction accessible. The periodical press was the youngest of the great institutions of civilisation, because its want was not felt until the flood of general culture had risen to a certain height.

But the course of the periodical press did not run smooth. Some considered it an intruder; others looked upon it with a jealous eye as an innovation, while those in power frequently dreaded it as throwing obstacles in the way and damaging ancient interests and the established order of things by pointing out the injury of the former to the community, and the weakness inherent in the latter. The periodical press had to struggle hard and long before it could throw off the trammels with which power fettered it, and it is as yet far from having conquered its difficulties everywhere. From this slight sketch the functions of the periodical press may be easily educed. It has, in the first place, to collect all news that may be of public interest. It has, in the second place, to announce when any public proceedings have to take place and to report them. Thirdly, it has to discuss and comment upon them whenever occasion calls for elucidation so as to instruct and guide public opinion. It has, fourthly, to afford opportunity to those interested in any public business to offer their opinions on any subject of public usefulness. These form as it were the staple articles of the periodical press. Anything it offers beyond these are its luxuries. It is evident that in order to be able to discharge these duties with advantage to the public and credit to itself, the press must be unfettered; for the moment it is trammelled in any way and has to take into account, besides the call of duty, the dictates emanating from other quarters, the press becomes untrustworthy and may actually mislead instead of guiding. From this it will be seen how intimate the relations are in which the press stands to all public interests.

In addition to these functions the Jewish press has to discharge several others growing out from the peculiar position of the community. The Jewish people are scattered far and wide all over the globe forming comparatively small settlements in the several countries in which they reside, yet are they united by a religious solidarity which constitutes them a spiritual union, their civil and political situation naturally varying according to the position held by them among the several nations of which they form integral portions. Nevertheless, avowed or tacit attempts are made but too often to thrust upon them a political solidarity, so as to make them severally responsible for each other. They have everywhere to struggle with prejudice and bigotry, and in many places with avowed persecution. The Jewish press, therefore, is called upon to keep up a warm interest between the several settlements always liable to cool down by reason of their distance and isolation from one another, and the few material points of contact between them. It has, moreover, to lend its moral support and spiritual consolation, and if needs there be call for material aid for such of the settlements as in consequence of their disadvantageous position require brotherly sympathy and succour in the hour of trial, and, lastly, it must always be ready for the defence of rights already acquired, for struggling for those still withheld, and for warding off all attempts made to misrepresent and slander them and increase prejudice against them.

In our own community there is yet a special duty to discharge and a special difficulty to overcome. In our community voluntaryism is the established principle. No one can be constrained to contribute anything towards the support of a synagogue or any benevolent institution. It is all left to the sound sense and good feeling of each member of the community. He may energetically lend a helping hand or unconcernedly stand aloof. It is all left to the inward call of duty. But this very absence of all pressure from without has the effect of impressing the more deeply with the sense of duty the chosen few whom a profound sentiment of morality brings to the fore. The importance of the work in hand not rarely becomes intensified and magnified in their tender consciences. The duty voluntarily taken up in consequence of its congeniality to the innermost nature of him who has engaged in it, and by dint of pondering over its momentousness acquires, in his eyes, a special sacredness which he cannot see in the work taken in hand by his neighbour. He holds a brief for a certain institution and becomes a special pleader.

In the end the system works well enough, for the public constituting the jury and judge are thereby enabled to form a correct estimate of the merits of each institution pleaded for and apportions its aid accordingly. But for the press the position is thereby rendered difficult. Each pleader, convinced as he is that his cause is the most meritorious, in his vehemence insists that the press should view his appeal through his eyes, overlooking altogether that communal organs are the common property and have to bear in mind the claims and interests of all institutions alike. Thus the man of the synagogue—shoolism if we are permitted to coin the term—is all for the place of worship to which he is attached and would like to monopolise the space of the press for his purpose. The friend of any special charity on the other hand is just as full of his own subject and believes that this alone has the largest claim on communal attention. The press however must not suffer itself to get confused by these bewildering claims. It must calmly weigh them all and not allow one to preponderate to the detriment of the other. That under such circumstances it is not always possible to avoid obloquy is self-evident. It is one of the disadvantages probably unavoidable in the peculiar position of the community and must be borne, although we do not deny that the misjudgments to which this delicate position of the press between the several parties gives rise are often painful.

It is hardly necessary to dwell upon the importance of these functions and to show how vital they are for the communal organisation. We write in the abstract and do not wish to make any application. It must be left for the public to judge in how far the Anglo-Jewish press fulfils the duties pointed out. Thus much we may conscientiously say that we never lose sight of these duties in the conduct of this journal. If we fall short it is not from want of good-will, and we may justly claim the sympathy and aid of all those who wish the community well and have an understanding for the arduousness of the task devolving upon the Jewish press, the multiplicity of duties it has to discharge, the difficulties it has to overcome, the tact and skill it has to display, and the ability it has to bring to bear upon the discussion of the affairs of a community at once so censorious, so exacting, and so hard to please as is the Anglo-Jewish.

ANGLO-JEWISH ASSOCIATION.

A meeting of the Council of the Anglo-Jewish Association was held on Monday last at the Westminster Jews' Free School, Greek Street, Soho. There were present: Mr. Leopold Schloss in the chair; the Rev. A. L. Green, Messrs. Benn Davis, Israel Davis, Ellis A. Franklin, G. S. Joseph, B. Kisch, I. de Mattos Mocatta. D. F. Schloss, I. Seligmann.

Reports of the operations of the several committees were read.

The reports state that Mr. M. Brasch, on his way to Australia, kindly undertook to be the bearer of letters from the Association to the Jews in Aden and in Sanaa (South Arabia). The letters to Aden contained a list of questions bearing on the proposal to form a school in that locality. In the letter addressed to the leading Jews of Sanaa, reference was made to their complaints on the ground of Mahomedan intolerance. The correspondents were asked to give full and explicit particulars concerning the ill-treatment of which complaints were made.

The daily papers having repeatedly announced in their telegrams from abroad that diplomatic arrangements are proposed to give complete civil rights to the Christian inhabitants of the Herzegovina, while in no instance reference has been made to the Jewish inhabitants of that Turkish province, the Secretary was instructed to write in the first instance to the Alliance in Vienna, in order to make preliminary enquiries as to the status of the Jews in the Herzegovina, and also to ascertain whether the Alliance intended to take action in the matter, either singly or in connection with other bodies. The results of these communications will be submitted to the next meeting of the Council.

The report of the Education Committee states that some time since an application was made on behalf of the Education Committee to the Board of Deputies pointing out the desirability of devoting the balance (£415) of the Persian Famine Relief Fund to the purposes of Jewish education in Persia. The Board of Deputies in reply to this communication have asked to be informed whether the Association has received any further authentic particulars relative to the subject brought under their notice. Thereupon the Secretary of the Association was instructed to intimate to the Board of Deputies that the correspondence on the subject of education in Persia has not as yet been brought to a conclusion.

Mr. Consul Wood has forwarded to the Committee a copy of the scheme drawn up by a Jewish resident of Tunis, for the establishment of a permanent school in that city. The Committee state that if the scheme were adopted, the principal burden of founding the school would fall upon the Association and similar European institutions. After conferring with the Alliance Israelite, the Secretary was directed to write to Tunis through the medium of Mr. Consul Wood, and to explain the nature and the extent of the assistance which, under favourable circumstances, may be expected from the Association and from kindred bodies.

Dr. Allatini of Salonica, being anxious to obtain further subscriptions, and to impress upon the Association the desirability of making a substantial grant to the Salonica School Building Fund, has addressed to the Association several letters in which he refers to the satisfactory state of the boys' and girls' school in Salonica, of which hitherto he has been the main supporter. It appears from his communications that, towards the £4,000 required for the completion of a school adapted for a Jewish population of 30,000 souls, he has collected in Salonica £1,431. The subscriptions received as yet from abroad amount to £249.

EXECUTIVE COMMITTEE.

On the motion of Mr. B. Kisch, seconded by the Rev. A. L. Green, Mr. George S. Joseph was elected a member of the Executive Committee.

SPECIAL EDUCATION FUND.

A lengthy report was read from the Sub-Committee appointed in connection with the proposal to form a special Education Fund.

Mr. I. Seligmann moved: "That, under the designation of Special Education Fund, a fund shall be formed of which the Treasurer of the Association shall keep a special account. That the balance of the fund, originally collected for the Jaffa School, and the schools in the East, shall be transferred to the account of such Special Education Fund."

Mr. Israel Davis seconded the resolution which, after some discussion was carried.

HALF-YEARLY MEETING.

It was resolved not to hold a half-yearly meeting of the Association in December.

JEWS OF ROUMANIA.

Mr. Ellis A. Franklin called the attention of the meeting to the reports which had appeared in the press with reference to alleged increased oppression of the Jews in Roumania. He asked that the Council should direct the attention of the Roumanian Committee to the subject with the view to some action being taken in the matter.

Mr. Israel Davis said that as Mr. Franklin had called attention to the subject at that meeting, no doubt some action would be taken by the Roumanian Committee without the necessity of the Council formally making representations on the subject.

The Rev. A. Löwy, the Secretary of the Association, said that he had that day received reassuring advices from the Vienna Association with regard to the Jews of Roumania. He believed that their position would be shortly much improved, and he had intended communicating with Mr. Lousada the Secretary of the Roumanian Committee, with the view to an early meeting of the Committee being convened.

The meeting then concluded.

Metropolitan Free Hospital.—The aggregate number of cases relieved during the week ending Dec. 4th, was medical, 609; surgical, 533; total, 1,142; of which 549 were new cases, and 289 were Jews.

TOWN AND TABLE TALK.

Among the 166 students attending the new University just established at Czernowitz, Bucovina, there are thirty-six Jews. This is a very large proportion.

Sir David L. Salomons recently gave a lecture at the Tunbridge Wells Mechanics' Institute on "Analysis or Logic of Science" (Natural Philosophy).

The Rev. Mr. Tintner, rabbi of one of the congregation in Cincinnati states that he has received an anonymous letter, containing a present of 500 dollars sent to him by an admirer.

The Emperor of Austria has established six scholarships out of his privy purse at the new University of Czernowitz, the scholarships to be conferred on the most meritorious students, without distinction of race or religion.

Mr. J. M. Montefiore of Crawley Park, Sussex, obtained the second prize in Class 20 (Sussex Cows above four years old) at the Smithfield Club Cattle Show.

The Rev. Prof. D. W. Marks presided at a meeting held on Tuesday to take into consideration the advisability of raising a memorial in memory of the late Prof. Key.

The Academy of Science of Vienna has been solicited by the teacher of the High School of the Leopoldstadt, Dr. G. Wolf, to grant a subvention towards the publication of the History of the Jews of Vienna from the year 1156 to the current year.

The next lecture under the auspices of the Jewish Association for the Diffusion of Religious Knowledge will be delivered on Sabbath next by Mr. Hermann Gollancz at the Sandy's Row Synagogue.

Under the will of the late Mr. Wynn Ellis, the Metropolitan Free Hospital is advised of a legacy of £2,000, free of duty. For several years before his decease Mr. Ellis had been a supporter of the institution.

In the class list of the Second Public Examination held recently at Oxford, in Honours in the School of Jurisprudence, appears the name of Mr. Edward Montefiore Micholls, Commoner of New College, Oxford.

The Clarendon Press has published Neubauer's "The Book of Hebrew Roots," by Abu 'l-Walid Marwan Ibn Janah, with an appendix containing extracts from other Hebrew-Arabic Dictionaries.

Mr. James L. Henry of Westbourne Terrace, W., has a Water Colour Drawing of the City of Chester (No. 702) in the Picture Gallery of the Winter Exhibition of the Society of British Artists, Suffolk Street, Pall Mall.

Among recent applications for Patents, we notice that Mr. Emil Hesse of the firm of Messrs. M. and E. Hesse of London and Manchester, has applied for a Patent for an invention connected with the manufacture of buttons from vegetable ivory.

Mr. Herbert Bentwitch of University College (who is now serving under Articles to Mr. Lewis Emanuel, of 36, Finsbury Circus) has received a Certificate of having satisfactorily passed the Intermediate Examination for admission as a Solicitor of the Supreme Court.

Mr. S. Weichert of Cardiff, the Master of the "Glamorgan" Lodge of Freemasons, has been elected Treasurer of the "Langley" Lodge, of which he is Past Master; and he has been re-elected Treasurer of the "Bute" Lodge, of which also he is a Past Master.

Messrs. Colnaghi and Co., of Pall Mall, are preparing for publication an engraving of the portrait of Sir Moses Montefiore, Bart., from the picture painted by Mr. George Richmond, R.A., exhibited at the last Exhibition of the Royal Academy.

Miss Bertha Saltiel, C.T., the late successful Head Mistress of the Branch Jews' Infant School, Tenter Street, Goodman's Fields, commenced her duties as Assistant-Mistress in the Infant's Department of the Old Castle Street Board School on Monday week last.

Mrs. Capua of Melbourne has presented to the Bourke Street Synagogue of that city a very elegantly embroidered curtain for the Ark; and a lady member of the Sandhurst Synagogue a handsome curtain for the Ark, cover for the Reading Desk and mantle for Sepher.

In our last week's impression we mentioned that a marriage had taken place between Baroness Bettina de Rothschild (grand-daughter of Baron Lionel de Rothschild) and her cousin, Baron Albert de Rothschild of Vienna. The information was derived from a French source. We, however, learn that it is incorrect. The marriage will probably take place in about four or five months.

The Jewish community of Presburg has the privilege of presenting to the Emperor every year at a special audience two Martini geese. The privilege is ancient. Its origin and object have not yet been traced. The best geese that can be had are selected for the purpose, and especially fed. The audience this year was fixed for the 11th of November. Three of the most influential members of the community formed the deputation.

The Education Department having fixed a Saturday for the Standard Examination at Ballarat, Mr. C. Dyte wrote, pointing out that Saturday being the Jewish Sabbath, many Jewish children would consequently be unable to attend. Mr. Dyte received a reply to the effect that the Examination having been advertised, could not be postponed, but that power would be given to the Examiner to make special arrangements for the subsequent examination of any Jewish children who could not attend on the Saturday.

Holland numbers 68,000 Jews. In European Turkey are supposed to be 70,000 Jews. Russia without Poland, numbers 1,829,000 Jews. Prussia numbers 313,000 Jews, and the whole of Germany half a million of Jews. The seventh part of the population in Poland is composed of Jews. They number 783,000. Roumania, according to some, numbers 208,000, and according to others only 150,000 Jews. The number of Jews in Siberia is increasing by immigration. Their number at Irkutsh is nearly 1,000.

The Late Simon Magnus.—Our obituary announcements of last week included the name of Simon Magnus of Chatham, who died on the 30th ult., in his 75th year. The deceased was highly respected in Chatham by his fellow-townsmen. It will be remembered that Mr. Magnus in 1869 built and endowed a synagogue in Chatham as a memorial to his only son, who died while still in the full vigour of manhood. The funeral took place on Friday last, and was attended by many Christian as well as Jewish friends. The Rev. L. Polack, minister of the Chatham Congregation, delivered an address suited to the mournful occasion.

EAST AND WEST.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Your issue of the 3rd instant contains two announcements relative to metropolitan synagogal accommodation, which are originated by circumstances presenting as strong a contrast as that suggested by the widely separate districts it is proposed to benefit. On the one hand, a committee of gentlemen in the West End of London, acting on the decision recently arrived at by the Bayswater Congregation, make a first appeal to the community for assistance and are able to state that in the short time which has elapsed since the movement for the erection of a synagogue has taken a practical form, donations to the amount of £4,000 have been already promised. On the other hand, there appears a synopsis of a report to be presented on the 7th instant to the Council of the United Synagogue by their Executive Committee, bearing on the present position of the "Proposed East London Synagogue," and recommending a grant of £2,000 to that undertaking. Supposing the Council assent to this vote, it appears, from the figures contained in the report, that a sum of £3,000 will still be required to crown the work. According to the statement of Mr. H. Hymans, the Hon. Secretary to the East London Committee, at least five-hundred families reside within a radius of one mile of Stepney Green, where is situated the site of the proposed synagogue and the Stepney Schools attended by three hundred children. These facts demonstrate the urgent necessity for synagogal accommodation, and it is painful to consider that during the two years the undertaking has been in progress, the donations contributed by the whole community towards benefitting a very indigent district, do not exceed £3,000 a sum considerably less than the West End Committee are able to announce as the result of a few days' canvass. It is to be hoped the report of the Executive Committee of the Council, and the forcible contrast between the wealth and influence of the East and West, will awaken the community to their duty towards their East End brethren, and stimulate all classes to administer to the urgent wants of the humble East before contributing to the magnificent West, which can boast already a sum more than sufficient to complete the erection of the synagogue for which the East is languishing.

I am sure I shall not be considered to advance these views in opposition to the Bayswater movement, my sole object being not to retard its progress, but to promote the interests of Stepney. I am even sanguine enough to hope that the West End Committee will do all in their power to assist the Committee working in the East, feeling convinced that while our humble coreligionists are in want of a synagogue, it is impsssible for the affluent West to appeal to the general community with either justice or confidence.—Yours obediently,

London, W., December 5, 1875. Germane.

THE BAR MITZVAH OF A DEAF MUTE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—It is not meet that the service in a House of God should be reported upon as if it were merely a sensational performance. We assemble there, in all humility, to prostrate ourselves before the throne of grace; and when we describe the manner of the reader and criticise the music, unless for the special purpose of improving the service and then only in a religious spirit, we lower the sacred fane to the level of a theatre.

Deeply imbued then with a spirit of thankfulness, I venture to give a brief description of the event which took place in the Bayswater Synagogue on Saturday last.

A boy, who was born deaf and mute, now an inmate of the Jewish home recently removed from Burton Crescent to Walmer House, Notting Hill, having reached his thirteenth year was presented by his teacher at the altar of God, there to take upon himself the religious responsibility as a member of the Jewish community, a privilege to which on attaining his religious majority on that day, he became entitled as a "Bar-Mitzvah"—a "son of the commandment."

The boy, well mannered and evidently well instructed, walked slowly along the aisle, ascended to the desk, and then, who could look on that dear child placed before the unrolled scroll of the law, without the conviction that he realised that the "place on which he stood is holy ground." He no doubt gained courage from the presence of Mr. Schöntheil, the excellent director of the home to which he is indebted for so much—a gentleman whose affectionate and paternal conduct to his charges is beyond all praise, far beyond all human reward; he must also have felt encouragement from the fact that the Rev. I. Samuel, the Hon. Sec. and Chaplain of the Home, stood by him in his clerical capacity. He was not abashed; he did not falter. The dumb spoke! and the words—the first he had publicly pronounced—were, "Blessed art thou O Lord our God, King of the Universe, who hast chosen us from all people and hast given us thy Law Blessed art thou O Lord, the giver of the Law." Every word of this blessing, recited of course in Hebrew, was correctly rendered, every syllable was clearly pronounced: there was no intonation, for the boy had learnt to speak by sight, not by hearing, and yet there was a sort of natural accentuation given to some of the words which showed that he felt their meaning. The reader then proceeded with the lesson of the day, the eyes of the boy following every motion of his lips, every expression of his face, for his eyes have become to him instead of ears; and at the conclusion of the lesson he pronounced the final blessing, "Blessed art thou O Lord our God, King of the Universe, who hast given us the Law of Truth and hast planted everlasting life amongst us; Blessed art thou O Lord the giver of the Law." Thus then had this boy dedicated his newly acquired power of speech to the service of our Father in Heaven; thus has the dumb been made to utter the praises of the God of Mercy. This was no mere exhibition got up to show the success of the system of Oral teaching, and the impression on the congregation was most marked. The Rev. Dr. Hermann Adler, minister of the synagogue, devoted his sermon to the subject, and the words, earnest and pathetic to the last degree, came from a heart which sympathises deeply with every phase of affliction, not only in our own community but wherever it may be found. You will no doubt give an abstract of this most touching discourse: the rendering of the mere words can however scarcely do justice to the excellent preacher whose whole heart was in his theme.

It is indeed a source of great congratulation to us that we have two such institutions as our Jewish Home for Deaf Mutes, and the excellent day school in Fitzroy Square, in which children of all denominations are admitted and in which teachers of the system are trained. I urge the public to visit these institutions, and to give them that support which they so richly merit.—Yours obediently,

Ellis A. Davidson

Rome.—The Tiber has inundated its banks. It is the heaviest flood since 1870. The Ghetto is under water. Although the Jews are no longer confined to it, still the poorer classes live there. On Sunday morning last, the daily press reports, the distress was so great in the Ghetto, that the President of the Jewish congregation of charity had to wait on the municipality and Questorship for supplies of bread for the inhabitants of the districts under water.

JEWISH INSTITUTIONS.

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II.

HESHAIM COLLEGE.

The study of the Law is a precept to which great importance is attached among the Jews. The Law of Moses and its commentaries form one of the most complete and perfect codes of ethics in existence, and just as a thorough knowledge of the laws of physiology and hygiene conduce to the health of the body, so a familiar acquaintance with the Divine ordinances promulgated through Moses and interpreted by the Jewish sages, must lead to a purer and happier frame of mind.

In nearly all cities, ancient and modern, where Jews have congregated, some establishment has been opened in which zealous students might pore over that inexhaustible mine of wealth, Jewish Sacred Literature. The Yeshiba, the Beth Hammedrash, the Rabbinical Seminary, arose in most continental towns inhabited by Jews, and some of these institutions, such as the Rabbinical Colleges of Metz, Prague, Breslau, Padua and others, acquired considerable reputation as seats of learning. When the earliest members of the Sephardic community immigrated into this country, as soon as they constituted themselves into the holy congregation of the "Gates of Heaven," they opened an establishment which they called "Heshaim," the "Tree of Life." Here young children were taught to read their prayers in Hebrew, and children of larger growth were instructed in the Talmud and the *Shulchan Aruch*. Most probably the information imparted was not of a very high kind, but we doubt not it was on a parity with the general state of education in England. This was the earliest germ of the Charity Schools and the Medrash of the Sephardi Community.

The "Tree of Life" does not appear to have especially flourished, or at all events to have acquired a healthy and vigorous existence, for from the time when it was first planted in 5424 A.M., or 1663 of the Christian era to recent days, its branches have needed constant support and occasional pruning. We possess few details as to the condition of the "Heshaim" proper and its schools, in olden time. The Jews in past epochs were not addicted to much writing, but in the registers of the Portuguese Synagogue—which are singularly well kept, though in a language known only to a few—frequent mention is made of this institution. Unfortunately, this mention is not always made in a commendatory spirit and, at least, repeated desire is expressed for its re-organisation.

In 1735 it was deemed, for the first time, expedient to teach children to read English; and for this purpose "a writing school" was opened in connection with "Heshaim." Before the foundation of the "writing school," the primary instruction imparted to the children of the poor in this congregation, was of a purely religious, or of an attempted religious character. Hebrew was the Alpha and Omega of their studies. The institution of "Heshaim" was divided into three lower classes, one of which was intended for the youngest children, and was called the "Aleph Beth School."

In the other two sections the boys were gradually taught Hebrew prayers, the rudiments of grammar, translations from the Bible, and finally Rashi, to enable them to enter the Medrash. In order to provide for the higher branches of Hebrew studies, Benjamin Mendes da Costa, with his usual noble generosity, founded in the year 5494 (1734) a Yeshiba or College, entitled "Mahane Rephael" which he liberally endowed. He handed over to trustees a sum of £3,900 in South Sea Stock, which was afterwards converted into long annuities. The produce of this investment was to furnish £5 a month to be distributed among the students of the Yeshiba, this allowance beginning at two shillings and sixpence each a month, and increasing according to their merit and other circumstances. It was considered that empty stomachs were bad helps to study, and a certain amount was to be expended in rolls to be given to the younger children of the public schools Finally, the remainder of the income was to be laid out in purchasing books for the Yeshiba and the public schools. The Haham or Rabbi of the congregation was to preside and receive a guinea per month for his attendances. The Yeshiba of "Mahané Rephael" is now incorporated with the Medrash, and the students of the joint institution participate in the gift of the pious founder of the former. The beneficence of Benjamin Mendes da Costa seems to have been never ending, and in the year 1762 he endowed another Yeshiba, in conjunction with an equally zealous Israelite, named Isaac de David Levy. A sum of £30 a year in long annuities was bestowed by the generous donors to be distributed among the students of the Yeshiba or "College of Assifat Haberim," who were to attend two evenings a week to read Arambam (Maimonides) and his commentators.

The "Tree of Life" required constant supervision, and the fruit it bore was a very indifferent return for the care and expense employed in raising it. Hebrew was taught superabundantly in the schools, but it was learnt very insufficiently. Rabbi Neito, the younger, was in despair at the small progress made, and in his visits he usually found more ground for censure than for commendation. The boys, to use his own terms, were "steeped in crass ignorance." The pupils stopped away and the masters did not attend; and no attempt was made at preserving a semblance of order and discipline. Repeated efforts were made to improve the "Heshaim Schools," but apparently with scant success. The Medrash did not afford greater satisfaction and underwent periodical re-organisations, which left it apparently where it was before. This institution was reconstituted in 1758; when in the absence of a Haham in the congregation, three students, all of whom were rabbis, were deputed to preside therein alternately. The eighteen students were divided into three classes Formerly, scholastic disputations had been carried on at random without plan or aim. At this period when a thesis was given forth, and after all the arguments had been alleged on both sides of any question, the President and his two coadjutors were to decide the disputation, which when once thus settled, was not to be renewed unless fresh authorities were adduced. Doubtless, some knowledge of the axioms and opinions of the Talmudical sages must have been gathered in this manner.

In 1821 a committee was appointed to enquire into the state of the educational institutions of the Sephardi community, and its recommendations were adopted. The schools that had existed until then under the direction of "Heshaim" were abolished. A society was established in their place under the name of "Shaaré Tickvá" (Gates of Hope), which thenceforth directed the free school of the Spanish and Portuguese Congregation. Since that time, "Heshaim" and "Shaaré Tickvá" have been two separate institutions; and we shall conclude our remarks on the former to-day, leaving our account of the latter to a future occasion.

The Medrash continued to give indifferent satisfaction to the authorities. After the death of Haham Meldola in 1828, the state of public feeling among the Portuguese Jews seems to have been very unsettled. A committee of elders was elected to enquire into the best means of raising the tone of public worship; and soon afterwards an investigation took place on the condition of the Medrash. Once more did that institution undergo a thorough reform, with the introduction of more stringent regulations with regard to discipline.

Again in 1839, shortly before the Reform movement was initiated, the condition of the Medrash attracted the attention of the ruling powers of the community, as it has done on other occasions since that period. Each time new regulations have been introduced, but it does not appear that perfection has yet been attained.

The Yeshiboth of "Heshaim" and "Mahané Rephael" have been amalgamated, and at present form an institution which is governed by a Committee of Management, consisting of the Treasurer and Parnas of "Heshaim," and three Inspectors conjointly with the Mahamad or Wardens of the Synagogue. The funded property at the disposal of the managers is by no means contemptible. It amounts to £5,961 18s. 11d. consols, and £304 8s. 9d. reduced 3 per cent. annuities belonging to "Heshaim," and £2,550 reduced 3 per cent. annuities belonging to "Mahané Rephael," which sums are invested for the benefit of the institution in the name of four Trustees appointed by the Elders.

A fund of not far short of £9,000, in addition to the subscription of members and the offerings in Synagogue, might be made to yield an amount of good, which at present the most zealous admirer of the institution would be unable to discover. According to the existing regulations, not fewer than six students are to be admitted to the Medrash, provided that such number of fit persons be found, having a knowledge of the English language. These learners are elected by the votes of the governors and subscribers; the candidates being first approved of by the committee. The pay of the students is awarded according to proficiency, but it must not exceed £4 per month for their attendances. The Medrash from New Year to Passover is open from 10 to 1 o'clock in the morning, and from Passover to New Year from 9 to 12, whilst all the year round two hours are set apart for study every afternoon after Synagogue service.

The appearance of the Medrash is by no means impressive or imposing. It forms an ordinary sized room with plain unpretending fittings and a very moderate library. Around a long table sit the five students who at present frequent the institution, and three of whom are the ministers of the congregation. The book of attendances lies on the table for the signature of the students, and it results therefrom that they are tolerably regular and punctual in their visits. The learned Haham of the congregation presides twice a week, when mostly he reads, as we are informed, the Talmud Yerushalmi; while on the other days the students follow their perusal of the sacred books, each one according to his inclinations. The library contains the works necessary to Jewish theology, which have been neatly catalogued by the late Mr. E. H. Lindo. There are various copies of the Talmud and a fair number of ancient and interesting works.

As will be seen, the Medrash makes no pretence of being a regular college or Rabbinical Seminary. There are no classes of Jewish theology, no lectures, no expositions, no regular well ordained studies of the sacred language and literature, no teaching or examining staff with power to grant adequate diplomas. We need not dilate on all that this well endowed institution might accomplish and fails on accomplishing, and our readers will form their own opinion as to its usefulness to the community. Doubtless, such results may be attributed to a system and not to individuals. A portion of the funds of "Heshaim"—it is our duty to repeat—have been bequeathed solely for the remuneration of readers of the Law. Probably, some knowledge of the Jewish Sacred Books, may be gathered even by desultory and irregular studies. To our thinking, the principal merit of the Medrash, is that it constitutes the means of affording a welcome addition to the income of not overpaid officials.

"THE DECAY OF THE TEETH AND GUMS arises from various causes, but principally it may be attributed to early neglect, ill-health, and the use of tooth powders containing mineral and other deleterious acids, which give a momentary whiteness to the teeth, while they corrode the enamel It is highly satisfactory to point out Messrs. Rowlands' Odonto, or Pearl Dentifrice, as a preparation free from all injurious elements, and eminently calculated to embellish and preserve the dental structure, to impart a grateful fragrance to the breath, and to embellish and perpetuate the graces of the mouth."—OBSERVER. Price 2s. 9d. Rowlands' Macassar Oil for the Hair, price 3s. 6d. per Bottle; double that size, 7s.; Family Bottles, equal to Four Small, 10s. 6d. (a great saving;) and double that size. 21s; sold by all Chemists, Perfumers and Hair Dressers.—[ADVT.]

ROWLANDS' MACASSAR OIL preserves, strengthens, and beautifies the human hair, prevent its falling off or turning grey, cleanses it from scurf and dandriff, makes it grow thickly on all bald patches, and is especially adapted for the hair of children, price 3s. 6d., 7s., 10s. 6d., family bottles, equal to four small, 21s. per bottle: Rowlands' Kalydor, which is equally serviceable to ladies in winter and summer, for rendering the skin soft, clear and blooming, eradicating all spots, and producing a pure and healthy complexion, price 4s. 6d. and 8s. 6d. per bottle; and Rowlands' Odonto for whitening and preserving the teeth, preventing and arresting their decay, strengthening the gums and giving a pleasing fragrance to the breath, 2s. 9d. per box. Ask any Chemist or Perfumer for Rowlands' articles, and avoid cheap imitations under the same or similar names.

THE LATE HENRY MOSES.

We regret to announce the death of Mr. Henry Moses of Park Square, West Regent's Park, one of the oldest and most respected members of our community. He died at Brighton on Friday last, full of years, being in the 85th year of his age.

Mr. Henry Moses was, in many respects, a representative man among our nation, having achieved a high commercial and social position by dint of indomitable industry, perseverance and energy. He was the founder of a family, whose members are widely known for their usefulness and benevolence, and he himself took an active part, even in his advanced years, in many of our most important communal movements

When the managers of the Jews' Hospital resolved to remove their institution to the country, Mr. Henry Moses very generously offered the committee a site, measuring ten acres on Russell Hill, near Croydon; the distance, however, being considered too great from the metropolis, the proposed gift was eventually declined; but it gave rise to the presentation, by another well-known philanthropist, of the estate on which the Jews' Hospital now stands. Strangely enough, the site offered by Mr. Moses was, a few years later, chosen for the erection of a somewhat kindred institution—the Warehousemen's and Clerks' Schools. Notwithstanding the non-acceptance of his liberal offer, Mr. Moses, instead of taking umbrage, as many might have done, associated himself still more closely with the Jews' Hospital, and took an active part in the erection of the noble pile of buildings at Lower Norwood, contributing also largely, both in purse and personal service, to promote its success; and being remarkably skilful and well-informed in all matters relating to building, his co-operation was especially valuable. He was elected a Vice-President, and continued to occupy that honourable post up to the time of his death.

He was one of the chief promoters of the new Central Synagogue, in Great Portland Street, and actively assisted in its erection, both by his valuable advice and by a remarkably munificent donation.

He was interred on Wednesday last at Willesden Cemetery, the establishment of which originated mainly from his own expressed wishes, carried into effect most efficiently by the exertions, in conjunction with other prominent members of the community, of his eldest son, the late Mr. Edward H. Beddington, whose remains now also repose there.

In private life, Mr. Moses' character was one which must always command esteem and admiration. Possessed of a kind and genial disposition, he was most tolerant and amiable in his intercourse with others. Those who had the pleasure of knowing him intimately cannot fail to have been struck with his keen perception, clear judgment and remarkable memory. The recollections of a man born in 1791, if, as in his case, well and carefully retained, form a storehouse of information; and with him it was an object of life, even in his latest years, to increase his information on all matters of interest, so making himself companionable to young and old alike. Few who ever came into contact with him will easily forget his soft and gentle demeanour, and his calm and dignified presence.

Freemasonry.—"Montefiore" Lodge.—On Wednesday the interesting ceremony of the installation of the Worshipful Master-Elect of the "Montefiore" Lodge (Bro. J. Blum) took place in the Freemason's Hall, in the presence of a very large gathering of members and visitors. The ceremony was conducted with exceptional efficiency by P.M. S. V. Abrahams. After the installation, Bro. S. V. Abrahams presented Bro. Grunebaum, the retiring W.M., in the name of the members of the Lodge, with a gold P.M.'s jewel and a gold watch, as a token of their respect and esteem. Bro. Grunebaum suitably acknowledged the presentation. The following officers were appointed by the W.M.: Bro. Victor M. Myers, S.W., Bro. Gulliford, J.W., Bro. Lewis Jacobs, Treasurer; Bro. J. Albu, S.D., Bro. L. J. Salomons, J.D.; Bro. E. P. Albert (who received quite an ovation,) Secretary, Bro. Hochfield, I.G., Bro. W. H. Brail, Steward, &c. After the Lodge had closed, the brethren, numbering over one hundred, sat down to a banquet, at which were many distinguished visitors, including Bro. Abrahams, ex-Mayor of Demerara, the Rev. H. D. Marks, Bro. W. Aronsberg of Manchester, Bro. S. Hickman, W.M. of the "Joppa" Lodge, &c. During the banquet some vocal music was given under the direction of Bro. P. E. Van Noorden.

West Hartlepool.—On Sunday last an examination was held at the Jewish School, West Hartlepool. The pupils underwent a rigid examination, and satisfaction was expressed at their progress. After the examination, Mr. S. Goldstein, the master, who is about to leave West Hartlepool, was presented by the congregation with a testimonial, consisting of a handsomely fitted despatch box in appreciation of his efficient services he had rendered as master of the school.

Jewish Soup Kitchen.—It was announced in our last week's impression that the Jewish Soup Kitchen would be re-opened for the session on Monday, the 20th inst. In consequence, however, of the extreme inclemency of the weather, the President, Mr. D. Jameson, has resolved to open the Kitchen a week earlier than announced. The charity will therefore commence to dispense its seasonable benefits on Monday next. In consequence of the extreme severity of the weather, it is anticipated that many more applications than usual will be made at the Kitchen. There will therefore be needed an increase in the amount of support accorded to the charity. We appeal to our wealthy brethren to give generously to this institution, whose resources we are afraid will be severely taxed this winter. Assuredly the bounty of the wealthy of the community will be freely extended to help in feeding the poor at this inclement season of the year.

Jewish Working Men's Club and Institute.—On Saturday evening, an interesting lecture "On the Study of Anatomy," was delivered at the Jewish Working Men's Club and Institute, Hutchison Street, Aldgate, by Dr. Chas. R. Drysdale. The lecturer gave a brief but concise description of the various parts of the human body, and the functions which they performed. The lucid explanations were aided by diagrams and practical illustrations. A large portion of the lecture was devoted to an explanation of the digestive organs. At the conclusion of the lecture, Dr. D. H. Dyte proposed a vote of thanks to Dr. Drysdale, which was seconded by Mr. J. H. Levy, and carried by acclamation. A vote of thanks was also passed to Dr. Dyte and Mr. J. H. Levy for their assistance to the lecturer in his illustrations, &c. On Sunday evening a debate was held at the institute, which was opened by Mr. Arthur M. Sebag, the resolution being, "That the principle of Co-operation is of benefit to the community at large, and that dealing at Co-operative Stores ought to be encouraged." Mr. Michael A. Green presided. The debate was supported by Mrs. Levy, Miss H. Myers, Messrs. I. Phillips, Marks, Isaac Lazarus, E. Lazarus, G. S. Joseph, A. Mendoza, Wolfers, M. Mendoza. At the conclusion of the debate votes of thanks were passed to Mr. Sebag and to the Chairman.

THE LATE PROFESSOR KEY, F.R.S.

In our last impression we briefly alluded to the death of the late Prof. Key, Head Master of University College School. The funeral, which took place on Monday last, was attended by several members of the Jewish community, who not only held the deceased in high esteem for his personal virtues and high attainments, but also because he had in his life-time been intimately associated with the cause of Religious Liberty and had been connected with an institution whereat religious freedom had been carried out to an unprecedented extent. Prof. Key showed respect in every possible way for the differences in the religious opinions of his pupils, and would never permit the least tendency on the part of any one of the pupils to interfere with another pupil on account of differences of faith. While Prof. Key was free from all religious prejudice, he exerted a great moral influence on all his pupils and strove to the utmost of his power to maintain a high standard of morality throughout the institution, over which he presided with so much good judgment and rare ability. It should also be mentioned that Prof. Key favoured instruction in physical science as an essential element in every boy's intellectual training, and his name will ever be associated with the well-known crude form system. It was a great advantage to the Jews that the public school which first opened its gates to them should have started with such sound principles with respect to the real purposes of education Many Jews now occupying eminent positions in professional life, who received their first education under Prof. Key, no doubt feel that their success is in no small degree due to the scientific training which they received at University College School, under Prof. Key.

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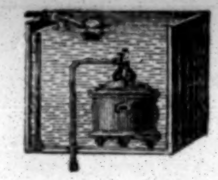

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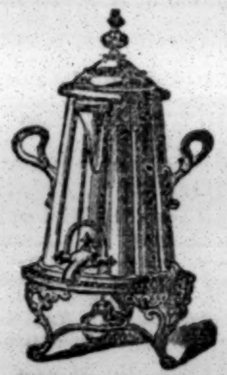

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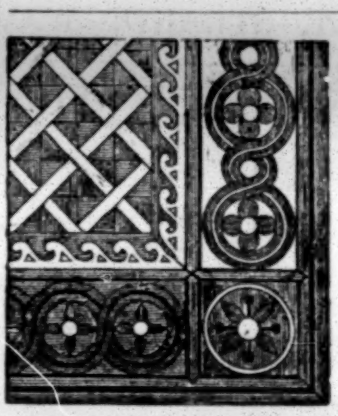

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